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THE ECONOMIC EFFECTS OF THE WAR

AS the business index rises, as employment increases and factories hum, we seem finally to be climbing out of the depression. We know, of course, that the cause of this vast activity, this tremendous "shot-in-the-arm" given to our sick economic order, is simply the war emergency program. No attack has been made upon the fundamental causes of the depression. Therefore, it is logical to assume that when the war emergency is over our recent economic difficulties will again appear, this time intensified, however, by the previous war boom.

While history never exactly repeats itself, nevertheless it remains one of the best means of arriving at some probable explanation of the course of future events. Surely we can learn something of the economic effects of the present conflict by studying those of past conflicts. Since the winning of our independence, Europe has been engulfed by two terrific struggles, the wars following the French Revolution and the World War which started in 1914. We are all familiar with the social and economic effects of the French Revolution. As war was declared in succession against the great powers of that day, it became impossible to finance the war effort without having recourse to credit and to monetary inflation. The assignats were issued against the confiscated property of the Church but as the printing presses worked night and day to turn them out they lost their value, and in the crash of the monetary unit old families lost their fortunes, savings were wiped out and the national debt disappeared.

Because of the social and economic chaos that always follows inflation, governments in general try to prevent it. Our own Government at present is taking great pains to prevent inflation while expanding Government debt and expenditures as never before in our history. But there is a great temptation that comes to all statesmen at some time or other: as the debt of a nation reaches the point beyond which loans cannot be floated, there is a great incentive to let the inflationary trend follow its course since the collapse of the monetary unit is a sure way of getting rid of the national debt without actually paying the bond-holders. This was demonstrated particularly in Germany

with the collapse of the mark after the World War: the national debt (internal debt that is), savings, insurance policies, etc., were all wiped out by the drop in the mark. In France and Belgium there was a similar although not quite so devastating scaling down of debt, savings and insurance policies by the collapse of their respective monetary units.

While our own monetary unit was only partially affected by the World War, our general economic life became hinged to war production. Since we are now on the road to an even greater effort, a brief survey of our World War experience will give some indication of the probable results of our present program.

When the European war broke in 1914, American business was in full decline. Economists were already talking about "industry coming of age," while more advanced thinkers argued that we had finally reached the end of the capitalistic era. Business continued to decline during the first winter of the war. But in the spring of 1915 the war orders began to pour in from France and England, and in anticipation of these orders the stock market boomed. In 1915 business expanded forty percent in our country. By fall, prices were already started on their long upward advance, one of the phenomena which accompanies inflation.

As the war progressed unemployed workers found jobs, there were even severe labor shortages, prices continued to rise, and when we finally entered the war, our own production needs gave a further impetus to an economy already working at almost full capacity. The Armistice brought a temporary drop in this activity but the reconstruction of Europe's industrial plant took the place of the war orders. When it was realized, however, that Europe had little means of paying for these goods, when credit expansion had about reached the maximum, the whole bubble of prosperity collapsed in 1920-1921 in a major depression.¹⁾

The fluctuation of the general business index number gives a vivid illustration of what happened to American business during the World

¹⁾ See the article by Winthrop W. Case in the *New York Times*, Dec. 8, 1940., p. E-7.

War: using 1926 as a base of 100, this index number was at 69.5 in 1916, leaped to 117.5 in 1917; in 1918 to 131.3; in 1919 to 138.6 and in 1920 reached the all-time high of 154.4. In 1922 it had dropped to 97.6.²⁾

In the present conflict we do not have reliable figures to indicate just what is happening to the nations of Europe but in regard to the fact that war today is more "totalitarian" than in 1914, and also in view of the expenditures we do know of, it would seem that Europe is committing economic suicide with a much greater acceleration than in the previous war. Japan has avoided the present conflict so far but has been bogged down in a war with China for some years. It is easier to see the effects upon her economy of war: there is the same will to control prices there as there is on the part of the Government in our own country. Yet the tendency toward inflation continues in Japan. Economic crimes are increasing, and as in our own country, this year's budget will be the largest in Japan's history. But in Japan the capacity of the public to absorb government bonds is fast increasing. The paper currency issue is more than double that of 1937 and is climbing steadily.³⁾

In the United States, already by the first week of December, 1939, the paper currency in circulation had reached an all-time high of over seven and a half billion dollars, compared with a total of only \$4,656,000,000 in circulation in December of 1929.⁴⁾

Just as in 1915, so today the British war demands are speeding up our economy while an added and ever-increasing impetus is being given by our own war emergency defense program. In December, 1940, our exports to the British Empire were running a hundred million dollars a month more than before the war and British orders are in prospect which should double this figure, raising the gain to around three billion dollars a year. Our own eighteen billion dollar budget is so staggering in its probable effects on our economic life that no one dares say what these effects will be except that inflation seems inevitable.

A survey of the Twentieth Century Fund shows that by the Fall of 1942, under the stimulus of this tremendous defense program, our total employment will increase by about six million men. Shortages in the skilled crafts are already appearing so that the World War shortage may well be duplicated with consequent rises in labor costs, part of the inflationary pattern.⁵⁾

As mentioned before, the Government is trying hard to prevent prices from rising, and early in the war and even with the start of our own program, has been quite successful. The

index number of the Bureau of Labor Statistics stood at 79.1 for all commodities in September, 1939, and rose to only 79.5 by the end of November, 1940. But individual commodities were already increasing, particularly those materials required for defense, and industrial materials in general. These latter are already over fifteen percent higher.⁶⁾ How high they will go once the Government spending program reacts fully on our economy no one knows. In the present fiscal year Congress estimates that rising labor and material costs will increase defense outlays by between two and a quarter billion and two and a half billion dollars.⁷⁾

In brief, then, the war and our own emergency efforts, simply through the expenditure of vast sums of borrowed money, make boom conditions inevitable. But what will be the final result? What will happen to the six million men employed directly or indirectly in the defense program when that program comes to an end, perhaps through the establishment of peace in the world? Factories will be forced to close down, and as men are laid off, the loss of their buying power will force out of business other factories, merchants, service industries, etc. The results will be far worse than at the end of the World War. There will also be the huge burden of debt, the carrying charges on which will constitute a further drain on the American economy.

In trying to envisage some of the results of the end of the war to our economy the financial expert, Winthrop Case, points out our insoluble dilemma: he says that if Britain is defeated, our defense program would be so much expanded that the gains would counterbalance the loss of British trade and our boom could go on, but that if the Nazi régime is overthrown a collapse of both our export and our defense booms is probable. "Continental Europe, it is considered, would undoubtedly be far more demoralized and chaotic than in 1919 and 1920. European credit would be non-existent and European resources at a minimum. Any hopes of diverting American industry from war activity to European reconstruction would promptly run afoul of the problem of payment, unless we made an outright donation of our goods—which, in the end, some declare, might not prove such a bad alternative."⁸⁾

It is true that the President has promised in more than one radio talk not to allow this post-emergency deflation. He has assured us that the defense workers would be kept busy producing other commodities. It has not been explained, however, just how this will be done. We already produce all the commodities that can be sold profitably, without the help of the defense workers. Certainly the ordinary working of our present economic order will not keep them employed after the emergency. If the

²⁾ *New York Times*, Dec. 15, 1940, p. E-7

³⁾ See A. T. Steele, in the *Washington Evening Star*, Feb. 1, 1941, p. A-4.

⁴⁾ *Ibid.*, Dec. 18, 1939, p. 18.

⁵⁾ See *New York Times*, Dec. 15, 1940, p. L-39.

⁶⁾ *New York Times*, Dec. 15, 1940, p. E-7.

⁷⁾ *Ibid.*

⁸⁾ *New York Times*, Dec. 8, 1940, p. E-7.

Government, however, so arranges our economy that they can stay at their jobs and simply shift production to other fields, then we shall embark upon a new field, an economic order certainly close to State Socialism. A time may come when all our workers will be employees of the Government. We will be forced to develop a political and economic order dangerously similar to the totalitarianism we abhor abroad.

If we enter the present conflict, and certainly there is every indication that we shall, the economic effects of our present emergency program will be increased incalculably and in the mobilization of our entire industry, man-power and women-power, we will almost over-night become a totalitarian State. Unlike in previous wars, however, this time it may prove to be impossible to return to a peace-time political and economic order once the war is over. The dislocation of our economic life will be so tremendous, the burden of our national debt so great, that an all-embracing State-control may be necessary for an indefinite period. And this assumes leaders of rare honesty, men who would be willing to surrender their power once the emergency was past. If, at the end of the emergency, we find ourselves with less scrupulous leaders, it is extremely possible that the vast totalitarian machinery erected for the carrying on of war may be used to perpetuate some sort of a totalitarian régime indefinitely. And so, in fighting once more to make the world safe for Democracy, in all likelihood we shall lose our own.

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ST. VLADIMIR AND THE CHRISTIAN STATE

(Concluded)

AN official document published in 1885 by the Russian Government proclaimed that the Eastern Church had renounced its power, placing it in the hands of the Czar. Not a single representative of the official Church protested this declaration,¹⁾ and all subsequent steps taken by our clergy may be regarded as tending merely to corroborate the announcement. This caesaropapist manifesto of the bureaucracy at St. Petersburg was in reality only the formal verification of an existing fact. Certainly it is possible to do violence to the meaning of the gospel texts referring to the eternal rights Christ left as a heritage to His Church. However, it is absolutely impossible to discover there any justification for transferring these rights to a secular power. Any power claiming to be able to replace the Church as regards the fulfillment of her mission on earth should also be able to lay

claim to the same promise regarding its constancy, a promise the Church definitely received. We do not believe our hierarchy renounced their ecclesiastical rights of their own free will or after mature reflection. If, therefore, the Eastern Church has in consequence of certain circumstances lost what she had *de jure divino*, then it is obvious the gates of hell have prevailed against her, and that in her separation she is no longer the immovably firm Church founded by Christ.

Only a single lay writer in Russia, with no official position, adopted a critical attitude toward the document mentioned.²⁾ His criticism did not have the blessing of even one representative of the Russian Church and was not considered worthy of the support of any of them; it gave vent only to the feelings of the author and the fact that it stood alone underlined the deplorable condition of religion in Russia.

It cannot be denied that the Eastern Church actually did renounce its power in favor of secular domination. There still remain the disputed questions, however, whether it had the right to do so, and whether after the step had been taken it could still claim to be considered a representative of Him to Whom has been given "all power in heaven and in earth." We cannot hold the government responsible for the abnormal condition of the Church within the State; with justification the State can maintain its independence of and its priority as against a spiritual institution which, since its separation from the universal Christian community, represents only a partial or national Church. The contention that the State should be subordinate to the Church is usually based on a reference to the indivisible and universal Church founded by Christ Himself.

The administration of a partial national Church is merely a historical, a purely human matter. Because the head of the State is the legitimate representative of the nation as such, a hierarchy that is and wishes to remain only national must, whether willing or not, recognize the mundane sovereign as its absolute monarch.

Within the realm of national existence there can be but one center, viz., the head of the State. The episcopacy of any private Church can assert a higher apostolic power than that of the State only when it truly serves to unite the na-

¹⁾ Known as "the rules of the State-examinations of the law faculty." W. S.

²⁾ A critical article by Soloviev is here meant: "The Philosophy of the State, According to the Program of the Ministry of Public Enlightenment" (Public Education, 1885). In the article the author discloses the actual, though carefully concealed aims of Russian caesaropapism. He quotes from the official document referred to (St. Petersburg, 1885): "the consummation of the organization of the Church of the first Christian centuries, and of the period of the ecumenical councils, has been achieved by the organization of the Russian Orthodox Church." Objecting to this statement, Soloviev comments ironically: "According to this idea, the Church would have been set up, would have been organized in the first centuries by the apostles and mar-

tion with the universal or international Kingdom of God. It is inevitable the national Church must possess a real support outside the State and nation if it would not be subordinate to the State's absolutism, i. e., would remain a Church and not become a department in the civil administration. The national Church, joined to the nation by the bonds of nature and history, must at the same time as a Church enter that wider social circle with an independent center and a universal organization in which the local Church can be no more than an individual organ.

The superiors of the Russian Church, in their struggle against the all-devouring absolutism of the State, could not look for support to their own spiritual center, as this too was merely a national Church, long since enslaved by the power of the State. From Byzantium we had inherited not religious freedom but caesaropapism. This anti-Christian principle had developed unhampered after the separation of the Churches in that country. It was the Greek hierarchy itself which had rejected the powerful support it had once enjoyed in the independent center of the universal Church and in consequence was exposed to the whim of the State. Prior to the separation of the Churches, each time the Greek emperors had penetrated the spiritual domain and had menaced the freedom of the Church, the defenders of the latter (St. John Chrysostom, St. Flavianus, St. Maximus the Confessor, St. Theodor of Studium, or the holy Patriarch Ignatius) had recourse to the international center of Christianity and relied on the authority of the majestic High Priest. They found in Rome genuine protection and an unshakable support of their cause. In those days the Greek Church had been a conspicuous, living component of the universal Church, a part closely related to the great universal center of unity, the apostolic throne of St. Peter.

This dependence upon the successor of the Prince of the Apostles and the priests of God, the purely spiritual, legal and dignified relationship then gave place to a worldly, lawless and degrading subjugation by mere laymen and unbelievers. This was not simply a historical accident but a logical development which inevitably divests a purely national church of its independence and dignity, placing upon it the more or less heavy, but always ignominious yoke of secular power.

In every country where the Church has been degraded to a merely national institution the secular authority, whether absolute or consti-

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tional, developed later by the great doctors of the Church and the ecumenical councils, and having grown strong and numerous, this entire magnificent and holy history would have found its completion in the spiritual control of Peter I and in the creation of the Most Holy Synod in St. Petersburg!" He further asks: "Why should we strive to see the fulfillment of the universal Church where it is suppressed? . . . Why should one lean hypocritically on the pretended opinion of the Russian people?"—Dr. Koblinski-Ellis.

tutional, enjoys unlimited power over the Church; at best the latter may be a special department, but one dependent upon the general administration of the State. The national State becomes a real, a complete body, operating through and for itself, while the Church represents only a part, or more properly only one phase of this social organism, being completely subordinate to the political whole and actually existing merely in the abstract. This enslavement of the Church is incompatible with its spiritual dignity, its divine origin and its universal mission. On the other hand, reflection proves and history corroborates the fact that the continued co-existence of two equally independent and autocratic powers or governments, within the boundaries of one and the same country or one and the same national State, is absolutely impossible.

Such a diarchy leads inevitably to a conflict that must end in the complete triumph of the secular authority, because it alone represents the nation; the Church is essentially not a national institution and can only become so at the cost of the total loss of the real reason for its existence.

St. Vladimir, who had "rejoiced in body and soul that his people were becoming Christian," and who desired to be a father to his subjects and a brother to his equals, understood the true meaning of the Kingdom of God which, in the words of the Apostle, is "justice, and peace, and joy in the Holy Ghost" (Romans, XIV, 17).

To effect the Kingdom of God in social and political life, to create a truly Christian State, it is necessary that Russia submit to the discipline prescribed by Christ Himself and proceed along the road opened by Him. This order and this road are those of an ecclesiastical monarchy. The national State must, if it wishes to be a Christian State, receive the sanction of the spiritual power which is truly universal and exists *de jure divino*.

The Christian State is a State that endeavors with all the means at its disposal to introduce the religious and moral principles of Christianity into all phases of social life. It is the principal medium through which the Christian religion can realize its social purpose. However, as the matter is one of universal significance, it is impossible for the Christian State to restrict its activities to the protection of the individual and exclusive interest of a particular nation; on the contrary, it must place all of its forces in the service of the entire Christian world.

Because the interests of the Christian world have not been confided to the national State, the latter must, if it would serve these interests, subordinate itself to that international institution which represents the Christian universe, i. e., the universal Church. The head of the Christian State must be a son of the Church. To make this possible, the Church must be an

independent power, with authority over the State. The earthly sovereign, even with the best intentions, can never be a true son of the Church if at the same time he is its head, governing it through the instrumentality of his functionaries. If the national State claims to be a complete and independent social body, then the sovereign can no longer become an active part of the organism that is the universal Body of Christ. Should the national State remain outside this Body, it is no longer a Christian State, for it then renews in its person the pagan Caesar.

Lacking a supernatural agency of support as well as a universal center, the Russian Church of necessity succumbed to the worldly power. This power, which knew nothing higher than itself on earth and had not received from any side the religious sanction of a Christian power (i. e., a relative delegation), arrived with the same inevitability at a state of anti-Christian absolutism. Today we know what evil fate prevented Russia from attaining the ideal of a Christian State as bequeathed by St. Vladimir. The fatal power of national isolation reduced our Church to slavery and led our State to caesaropapistic despotism. Even should we admit that historically considered this isolation has at times been profitable to Russia, granting it more freedom for the natural development of its national strength, it must on the other hand be conceded that the material growth of the Russian people has today reached its climax.

Russia is a social body consisting of 110 million souls and since 1861 founded on civil law. The time has now come when this immense national power can freely and consciously enter the universal Body of Christ. To do this, however, it is necessary that Russia unconditionally renounce two things (fundamentally the same): the enslavement of the Church and the absolutism of the State. We believe that Russia will do both, and have reason for this belief. There are from 12 to 15 million Russians whose ancestors in the seventeenth century had already accepted the true idea of the Church. Because of their ignorance, however, they were incapable of putting this idea to any use; this was one of the reasons for their revolt against the Muscovite State. The largest and most influential section of these "Raskolniki" touched the heart of our national problem in their declaration that the caesaropapistic State (with the official Church as its mere instrument) represented the kingdom of the Anti-Christ. This verdict (exaggerated in form but correct in substance), rendered by totally uneducated peasants who were free from all foreign influence, proves that the soul of the Russian people was not dominated by the Byzantine idolatry of the State, and that the faith of St. Vladimir had not been conquered by this new idol of a pagan monarchy. The religious protest of the seventeenth century was followed by the reforms of Peter the Great which brought to Rus-

sia the sciences and all means of intellectual development.

It is our duty to employ these means of culture to solve the great Church problem, indicated two centuries earlier without appreciable result by our Raskolniki. The latter had the good will but not the requisite knowledge. We have this knowledge, or at least can obtain it. But have we the will to do so? If we perform our duty then will become evident the true meaning of the existence of Russia and its historical mission. In the beginning we saw planted the living sprig of a Christian State, and after that witnessed in the course of many centuries the difficult task of material preparation, physical growth and the development of a great centralized State. Later came the problem of the Church which, although it was a deeply soul-stirring experience and was impetuously carried through, remained without a definite solution owing to a lack of intellectual culture. To overcome this deficiency was the task of the great reformer and his providential endeavor by reason of which the national spirit was trained in the school of European science. Finally, this period having come to an end, it is the vocation of the mighty and rational Russia to confirm the baptism received 900 years previously, through a voluntary renunciation of the evil principle of egoism and national isolation, and through the candid profession of what is and should be deeply rooted in its soul: that it is a living, inseparable part of the great universal unit.

BIRTH CONTROL ECONOMICS

MANY of us are interested in birth control from an economic rather than a religious viewpoint. What say you about that phase of the subject?"

It is important, for poor economic conditions are a temptation to do things that religion forbids. Yet improved economic conditions do not necessarily mean improved moral conditions. This is evidenced by the fact that birth control, divorce, unhappy married life are more prevalent among the rich than among wage earners. That is why more persons in the higher than the lower brackets of income respond, relatively, to the birth control propaganda. That is why Dr. Will Durant warned the Daughters of the Revolution at Washington in May, 1935, that the present trend of the birth rate of brains is giving way to the birth rate of muscle; that the birth rate of the upper half of people is giving us fewer children for the next generation than the less economically able half; that at the present rate our civilization is doomed. This is but an echo of the cry of despair of the anti-Christian forces that the Doctor lined up with when his radicalism led him out of the Catholic Church. The birth preventionists fail to realize that the law God implanted

in nature works its revenge upon those persons who cleverly evade the natural consequence of a natural act. Dr. S. J. Holmes, professor of Zoology in the University of California, warned them of it in these words: "Intelligence has outwitted nature in the matter of regulating the birth supply, but nature gets her revenge by remorselessly extinguishing her adversary."

Thorold Rogers, author of "Six Centuries of Work and Wages," scotched the malthusian (birth control) snake when it reared its head in England, though he did not kill it. He called it "A conspiracy—to cheat the English workman of his wages—to deprive him of hope, and to degrade him . . ." That's what birth control is today, "a conspiracy" against the poor. It is "Toryism on the part of the more fortunate classes" (economically) to try and force "the poorer classes" to lessen the size of their families, as Dr. John A. Ryan said. It is a gross offense to tell the poor that if they would have sterile venereal satisfaction, through the use of chemical, mechanical or other contraceptive appliances, their economic condition would be improved. Of course, it would lessen the number of child dependents. But it would lower the husband's regard for his wife; awaken suspicion of her to the degree of her cleverness in avoiding conception; increase the possibility of divorce; and take away the happiness of children which a natural family brings to many homes where economic conditions are not what they should be. Besides, it would ultimately reduce economic conditions to a lower status than exists, as we shall see.

It is a well established fact that economic conditions depend for improvement upon growing markets, due to a growing number of children, for children are consumers and not producers. This was called to the attention of the people of America in 1933 by Vice-President Henry A. Wallace, then Secretary of Agriculture. It was the basic point in his address on "Trends and Shifts in World Agricultural Production," before the American Country Life Association. He noted that birth control "enabled men and women . . . to reverse the population" trend which tended upward for a number of years. After enumerating the countries in which the birth-rate declined, he said:

"The outlook for American farm products to Europe becomes even less rosy than at present, if these population estimates prove to be correct. For one thing, there is the prospect of fewer mouths to feed; for another, European nations with declining populations will be inclined to continue restrictions on importations of farm products, in order to protect their peasant classes . . ."

Birth control, and its resultant declining markets, as Secretary Wallace noted, caused our Government to set up an Agricultural Adjustment Administration to regulate production, going so far as to reward farmers for

reducing their acreage. This over-production condition was universal; at the World Grand Parley, attended by representatives from 46 nations, held in Rome, one of the principal objectives was how to reduce the world's wheat acreage.

The evidence along this line is overwhelming, though one more instance will suffice. It concerns milk, for less babies means less milk, as everybody knows. Dr. John L. Rice, Health Commissioner of New York, told 200 scientists, pediatricians and milk company executives that certified milk in New York City fell from 40,000 quarts supplied by 51 farms in 1931 to 25,000 quarts from 17 farms in 1935. Adding:

"You can, of course, blame part of your trouble on the advocates of birth control, because the very marked decline in the birth rate from 35 per 1000 at the beginning of the century to 13 per 1000 now, cannot have failed to lessen the demand for milk used almost entirely for infant feeding" (Jan. 1, 1936).

Surely you who are interested in the economic phase of birth control ought to see that lower agricultural production means less farm hands; less tractors; less buildings; less shoes, clothing and food; less everything, including less wages; and that it affects all classes of people in gainful occupations.

If the skillful propaganda ability of the birth preventionists were used to increase wages, reduce the hours of labor, improve the working and living conditions of those families they want to stop having children, instead of encouraging the application of their pathological, psychological and ethical malinformation, a real service would be rendered toward economic and social betterment. But no! birth control clinics are what the contraceptionists offer the poor. Child labor? the birth preventionists offer to end that by checking the birth of children. Margaret Sanger says so, and who is of higher authority in the work of counteracting the command to "forbid them not, for of such is the kingdom of God?" Listen to her dogmatic declaration:

"Child labor will never be done away with until we have birth control clinics in all the industrial centers" (N. Y. *Call*, Dec. 13, 1920).

If the world had only listened to her there would not have been any unemployment problems, for the "25,000,000 on relief" would not have been born. Here are her economics:

"Twenty-five years ago the population of the United States was about 25,000,000 less than today. Today there are about 25,000,000 on relief. Therefore, if we had adequate birth control legislation twenty-five years ago, we would have had no one on relief" (*Daily Worker*, N. Y., Aug. 25, 1936).

Oh, how simple birth control economics are! Strange, that the great economists of the world do not see it! Are they under the domination of Rome? Just think for a moment how happy the world would be if the mothers of the child

laborers, and "the 25,000,000 on relief," were known to the Sangerites years ago. They could have been given contraceptives, or sterilized, and there would not have been any child labor, or recipients of relief during our time. But there is hope that we can put an end to such problems in the future. Let all the women in the world stop having children, and we may be dead sure that such a thing as child labor or people on relief will be unknown during the 21st century. These Sanger economists recall a statement made by a Congresswoman, who, when asked to vote for a birth-control bill, remarked: "I will, if you make it retroactive." Surely the world would be better off if we could put the Sangers back into their unfructified ovule state.

How humanely different is the remedy proposed by the Catholic Church! It would keep pure the relations of husband and wife, as far as economic conditions permit. It is to raise the wage to a family wage, so that a natural family can live "in reasonable comfort." Pope Leo XIII called for it half a century ago:

"The workman's wage shall be sufficient to maintain himself, his wife and children in reasonable comfort and to put by a little property."

Ten years ago, Pope Pius XI declared:

"Every effort must therefore be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs. If, in the present state of society, this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee to every adult workingman such a just wage. In this connection we might utter a word of praise for various systems devised and attempted in practice, by which an increased wage is paid in view of increased family burdens, and a special provision is made for special needs."

Much has been said, and much more can be said, regarding the necessity and the means of counteracting the immoral, uneconomic, and unpatriotic birth control propaganda. Yet I believe the remedy desired will be found in the following decalogue:

1st. Purity of husband and wife in their marital relations. This positively forbids bestrewing their beds with the loathsome practices suggested in birth control clinics.

2nd. A family wage, such as the popes called for, which would enable a father to support a natural family.

3rd. Preference of employment in public and private service and industry to be given to men, especially married men. This is based upon the recognition that the average man represents a family, whereas the average woman represents herself. Exception to be made for widows with children.

4th. Granting of bonuses to families of four or more children, the amount to increase with the increase in numbers.

5th. Special allowances to families in poverty through unemployment or sickness.

6th. Loans without interest to newly married couples for the purchase or building of a home. Payments to be made at ordinary rental rates.

7th. Reduction of taxes on dwellings according to the number of children housed. Penalizing of landlords who refuse to rent apartments to families with children, unless the number be more than could reasonably be accommodated.

8th. First class maternity aid at rates proportioned to ability to pay. The deficit, if any, to be paid to hospitals by the city or state.

9th. Preferential opportunities for technological education to be given to sons of families having four or more children.

10th. Plural votes for fathers and mothers of large families. For instance, each to have an additional vote for every four children below the voting age.

DAVID GOLDSTEIN

REGARDING PRIMOGENITURE

IT is in the article on the " 'Ghost' Churches," by Rev. Peter Leo Johnson, D.D., published in *The Salesianum*, we came across the unexpected statement:

"Many a settler had to leave the land because of the lack of a primogeniture succession. The democratic (?) insistence on a division of property drove everyone off the land, children, including the oldest son had no economic future on the soil and soon deserted their parents."

What is here referred to by a historian as one of the reasons for the decline of some Catholic parishes in Wisconsin has not been granted the attention it deserves by American Catholics engaged in the discussion of social problems.

The prohibition of primogeniture, while it accorded with the ideas of the egalitarians of the 18th century, is not conducive to the true welfare of either the cultivator of the soil, the soil itself, or agriculture as a whole. In France, where this particular emanation of the Great Revolution received the sanction of the Code Napoleon, the evil effects of the system are prevented by something still worse, the restriction of the number of children to two. It became a custom among French farmers to leave the farm to the son and to a daughter such parts of their life savings as sufficed to satisfy her claim to the parental estate and assure marriage.

The large immigration from the Catholic Rhineland to our country in the 19th century, a not inconsiderable part of which reached Wisconsin, was in part the result of the influence exerted on land ownership by the Code Napoleon, introduced during the occupation by the French of the left banks of the Rhine, and which remained in force in that part of Germany until late in the 19th century. Since the law demanded that all children share alike in

an estate, and the size of the families were not decreased as was the case in France, land units became smaller, in fact dwarfish, provided a division of the land among the heirs was at all possible. In many cases it was necessary to dispose of the small vineyard or peasant holding and to divide among the children the proceeds of the sale of the home of their fathers. Not a few now left their native village, some to become servants wherever an opportunity offered, while others sought the city and work in the factory. The more robust and enterprising departed for America. Gottfried Kinkel, poet, scholar and revolutionary, whom Carl Schurz assisted to escape from prison, pictures a group of emigrants of this type in his poem *Die Auswanderer der Arthals*.

In Westphalia, on the other hand, the adoption at a later date of the egalitarian provision of the inheritance laws by Prussia and Hanover, were to an extent frustrated by the strongly developed sense of family prevailing among the Nether-Saxon yeomanry. The *Hof* continued in the family in accordance with the law of primogeniture, unless the opposite customary law, which assigns the farm not to the oldest but to the youngest son of a family, was observed. But under either system other children were also provided for.

The suppression of primogeniture favored capital and its intention to seek profit without let or hindrance. Land now became the prey of the speculator. Our homestead exemption laws are weak attempts to protect the family from the results of anti-social legislation.

F. P. K.

WARDER'S REVIEW

Spanish Affairs in Retrospect

THE appearance in 1931 of two books devoted to a study of the reign of King Alfonso XIII, whose death in Rome recently ended a life of many tragedies, caused Sir Charles Petrie to write on "Spain: Yesterday and Tomorrow" for the conservative *Saturday Review* of London. The well known Englishman, although admitting the abdicated monarch had committed serious mistakes, insisted "no man ever sacrificed himself to a greater extent for the public good than did King Alfonso." But it is in estimating future possibilities rather than past events, Sir Charles Petrie expresses opinions worthy of more than passing consideration. Thus to the warning that fratricidal strife over the succession to the Spanish crown must be avoided, the writer added:

"There can be no question but that the chief bulwark of the Spanish Republic is France, for the recovery of Spain under General Primo di Rivera gave her northern neighbor a very nasty shock indeed, and so long as the republican régime does not become actually Bolshevik it can rely upon the support of the Quai d'Orsay."

As soon as Communism began to control Spanish affairs, aided by Moscow, the French statesmen, to the utter disgust of our own liberals and progressives, did what Sir Charles Petrie had predicted their action would be. Until such time, the French government, as he had foreseen, did "leave no stone unturned to maintain the existing [republican] order at Madrid, partly at the insistence of the *Grand Orient* [italics ours], and partly for fear that the restored monarchy should come within the orbit of Italy." In other words, to quote from the *Saturday Review* once more, "the moment that the Spanish republicans prove that they can no longer 'deliver the goods' they will look to Paris for succor in vain," because "the French are realists." Assistance was ultimately denied the "defenders" of the Spanish republic, despite the fact "that France is a revolutionary power and that Paris is the headquarters of every conspirator in Europe."¹)

The reference to the Grand Orient is worthy of notice. Has the power of this insidious enemy of God and the Christian religion been broken by Petain's decree of dissolution or do its leaders continue their political conspiracies from the haunts they have established in exile?

The Farmer Left out of Their Picture

THE careful reading of a good deal of literature of an informative nature, published and distributed by people whom Thomas Jefferson would have called "traders," whom he genuinely mistrusted, reveals their ignorance of agriculture and the people who till the soil. On the other hand, these same people over-emphasize the importance of what in their mind matters most, "business," and all of its works and glory.

A new March of Time film is supposed to favor and flatter the "U. S. immigrant population" and is said by a press release to show "how the foreign-born and the children of the foreign-born have contributed greatly toward building this nation and making it the world's greatest democracy."

With the intention of further emphasizing the purpose and spirit of the film the release declares: "Into the building of America have gone the blood and sweat, the talent and skill of generations of immigrants who paved its streets and highways, built its skyscrapers and subways, raised its bridges, dug its tunnels, and spanned the continent with a network of rails."

All this "the March of Time film shows"! But not a word about the men and women of foreign birth and extraction who went out into the wilderness to clear land, establish farms and homes on the soil and who thereby made possible the growth of our industries. More than that, it was their labor plus its fruits which furnished the means to meet the inter-

¹) Loc. cit., London, Nov. 21, 1931, pp. 647-648.

est payments on loans, procured in Europe by American bankers and enterprisers, railroad builders, etc. Except for these loans, the immigrants the March of Time is supposed to represent could not have been hired to do all the things the release refers to.

But what does the American farmer, as we know him here in the Middle West, the South, Southwest and Far West, mean to the men on Broadway who produce metropolitan picture book magazines, plays such as "Tobacco Road," scenarios and what not? But there will come a day of reckoning. The men behind the system, of which Avery Craven, professor of American History in the University of Chicago, has said that it has made "colonial provinces out of both South and West" and "crushed the farmers of the nation and headed them toward peasantry," will not be able to continue indefinitely to fool all of the people all of the time.

The Eternal Race Prejudice

THERE has been a noticeable paucity of information on India in the nation's press. Little or nothing was heard, for instance, about the British Eastern-Imperial Conference, held at Delhi early in the fall. The occasion was a notable one; not merely the Imperial Government at London had sent its delegation but also South Africa, Kenya, Rhodesia, Burma, Malaya, Australia, New Zealand, and certain British colonies east of Suez.

According to newspaper reports, a million rupees had been appropriated to meet the expenses of providing for the delegates, considered "India's guests." But the nation's forward looking men were not entirely pleased with the circumstances of the case. One of their reasons for opposition is of particular interest, because it has to do with the very problem that so plagues all peoples at the present time. Dr. B. S. Gilani, a Catholic and editor of the *Social Order*, published at Allahabad, reminds his readers of the far from satisfactory treatment meted out to Indian Nationals in almost every one of the countries represented in this Conference. Continuing, he says:

"In some of them, Indians are not admitted; in others they are treated as inferiors. Racialism runs riot in these British dominions. Indian settlers have been denied civic, social and political rights."

These accusations by no means exaggerate the facts. The disabilities referred to are imposed on Indians also in British Columbia and on the island of Trinidad. Considering all things, Mr. Gilani is astonished the governments of the dominions and colonies referred to had accepted the hospitality of India in contradiction of the "policy they have deliberately adopted toward our fellow Nationals." "But since they have come to our land," he continues, "even though they are not our guests [but rather the guests of the British Government], it behooves them to understand the tragedy of strained feelings

which the arrogance of their governments has provoked among Indian people."

Have not our own people maintained an attitude of superiority over all peoples of the Americas, because of differences of race and civilization? It is only recently, and for extremely selfish reasons, we have begun to cultivate diplomatic relations with the Republics of Latin America with a less "primitive implement than a Mexican plow," to quote Charles F. Lummis. But we do not believe the ancient grudges "we have saved from our insular inheritance" have been permanently buried.

From a Chapter on Liberalism's Land Policy

THOROUGHLY imbued as he was with the ideas of the Enlightenment, the Bavarian Prime Minister Count Montgelas completely abolished monasticism in Bavaria at the beginning of the nineteenth century. Later generations have discovered the great harm his policy inflicted particularly on the rural population of the country and their interests.

Although Joseph Demleitner refers but briefly to this subject in his discussion of the national aspect of research into the history of families, he does stress the economic consequences of the dissolution of the monasteries by the liberal statesman referred to. The writer declares, in consequence of this ruthless policy hundreds of farms and entire hamlets had been acquired by the State or private individuals, no one paying any attention to the present or future welfare of the dispossessed individuals and families. Some farms were added to large estates while others were subdivided or turned into forest reserves. "Consequently both the economic condition and the landscape of the region south of Munich," the writer asserts, "have been entirely changed, just as the complexion of the population has been altered by those measures."

Demleitner, whose article was published in the Jesuit review, *Stimmen der Zeit*, insists that even the terrible Thirty Years War had not inflicted on the yeomanry of Bavaria injury as grievous as that for which the "farm butchery" of the nineteenth century is responsible. He would wish an investigation to ascertain how many farmsteads came into the hands of non-farmers and how many farm homes had been entirely wiped out as a result of the destruction of the established land system. In addition, there is the important question: what has become of the families driven from the ancestral soil, most of whom sought the city? "They became as a pebble which, broken out of the rock, is swept away by the current, to be thrown up here and there, only to be carried still further, until at last it sinks out of sight."

A policy which drove yeomen and peasants into the cities and, to a certain extent, citified the countryside, helped to create the population problem; "the gentleman farms produced

no children," Demleitner declares. Consequently, he praises the law of Sept. 29, 1933, which has re-established the farmstead in its former feudal position, securing possession of the land and homestead not to any individual but to the family. "This law (Reichserbhofgesetz) has put an end to the horrid trading in native soil. Too bad, that it was made necessary!"¹⁾

Dangerous Protection

SERIOUS charges directed at the Federal Bureau of Investigation are contained in the Report Mr. John L. Lewis submitted to the Congress of Industrial Organizations, conducted at Atlantic City in the fall.

Mr. Lewis declares the FBI to be "one of the most serious threats to civil liberties," because it engages in activities not authorized by law. If everything Mr. Lewis accuses the FBI of is true, the danger of its developing into an organization which "will carry on in the manner of the Gestapo of Nazi Germany" cannot be denied. Among the five specific accusations contained in the report, this one has a particularly sinister implication:

"Inviting reports from employers, bankers, patriotic societies, and private citizens on activities and opinions of their employees and neighbors."

In the course of his discussion of the subject Mr. Lewis reminds his readers of the raids led by Attorney General Palmer and his aid, J. Edgar Hoover, in the early 20s, when "thousands of innocent aliens, labor leaders, anti-war people, and plain citizens were hauled out of meetings and out of homes, placed in jail, handcuffed, held incommunicado, and generally harried by agents of the Department of Justice."²⁾

While the former president of the CIO has in mind only the injustices which individuals are made to suffer whenever a secret police functions autocratically, there is another danger which those in power, and we refer here not to the Government but the members of the privileged class, fail to consider: the bitter discontent and sense of revenge induced by the overt acts inseparable from the actions of a numerous police charged with the difficult task of suppressing subversive activities which the dissatisfied members of society may engage in.

Urban population, as defined by the Census Bureau, is in general that residing in cities and other incorporated places having 2,500 inhabitants or more, the remainder being classified as rural. The rural population is subdivided into the rural farm population, which comprises all rural persons living on farms, without regard to occupation, and the rural non-farm population, which comprises the remaining rural population.

¹⁾ Schau in das Volk durch Familienforschung. *Stimmen der Zeit*, Freib., Oct., 1940, p. 21.

²⁾ Loc. cit., p. 52.

CONTEMPORARY OPINION

ONE sometimes wonders whether the various groups in Washington that are working on the defense program love America less or themselves more. We seem to be going through the same stages in regard to our defense program that England went through after the outbreak of the war. We have in Washington a tremendous struggle for power on behalf of labor groups and on behalf of business groups. We have groups with all kinds of hobbies. They would like to use the present emergency to promote their own hobbies. How about America? How about the production of materials for defense? That is how the Latin peoples of South America with whom the writer has been associated for the past three months, think about it. They can't understand why we have so many arguments when the fire is so close to our house. Of course, the Latin mind is logical.

MSGR. JOHN O'GRADY

*The Catholic Charities Review*¹⁾

One observation was made on the releases of the Bureau of the Census that may indicate a turning point in American history. It is that the capitals, the seats of our governments, seem to have grown faster than other cities But why have capitals grown more rapidly from 1930 to 1940 than other comparable cities? This is the decade of the New Deal and suggests that the growth of government in these cities is the cause of the growth of population. Under the paternity of the New Deal the national Government has become unprecedentedly prolific. The governmental family has grown to the largest size since its founding. Not to be outdone, States and local governments have increased their activities apace. Now the number of persons directly and indirectly dependent on the various governments is much greater than it was in 1930 . . .

Cities grow, not by excess of birth rate over death rate, but by migration. Usually it is the location of a new factory or a store that brings in workers' families, together with dentists, school teachers, bus drivers, street cleaners and other workers in service occupations. Usually a new factory worker means an increase in population of about five or six other persons, men, women, or children. A governmental enterprise is like a factory in that it increases population also. When the data are available three years hence it will be interesting to see what relationship there is between the proportion of governmental employees in cities and the change in population from 1930 to 1940.

H. G. OGBURN²⁾
Industrial Analyst

¹⁾ Editorial. Loc. cit., Feb., p. 34.

²⁾ Capitals Reflect Govm't Expansion. *State Government*. Chic., Feb., pp. 36-37.

I wrote a piece on the ballyhoo for a federation of English speaking peoples. In it I used the expression "Union Now" and said that what is now proposed is to unite us with the British empire under something like the Articles of Confederation under which the 13 Colonies fought the Revolution—which means, of course, in addition to "Union Now," "War Now." I argued that all the "Articles" made was a league of nations proved by both of them and the later international league to be futile and unworkable.

That column drew indignant denials including one from Clarence Streit, the author of "Union Now." These denials complained that the proposal is not to entangle ours with the destiny of other nations in any futile league. No, sir. We are going all the way into an United States of Earth, in which America is to be only one state among many bound, not by weak articles of confederation, but by a document like the Constitution of the United States.

The distinguished features of that Constitution are—no secession; control in a superstate of interstate commerce, all foreign relations, taxation and spending, the right to make war, to keep troops and ships of war and the denial of those rights and controls to the several states—including the U. S. A.

It is all consistent. We commit national harkari, dilute our strength with the weakness of the world and dissipate the wealth and advantage our fathers fought and labored to create here, to the four winds of heaven and the five continents of earth.

GENERAL HUGH S. JOHNSON

You have published a letter which suggested that size was one of the factors to be recognized in social reconstruction, i. e., every organization tends to become too large. As to this very vital point may I quote the late Sir Patrick Geddes (see *The Interpreter*, by A. Defries, Routledge, 1928):—

- (a) "Democracy demands Devolution."
- (b) "1,500 persons to a square mile (as in London) is too much."
- (c) "Each region and city can learn to manage its own affairs . . . can't they make friends and organize a Federation (of regions)?"
- (d) "In all great cities—especially the great capitals—you have in progress the history of Rome in its decline and fall . . ."

Cities too large, businesses too big, result of the Machine-mind, and, very largely this mind is a symptom of the worst and predominating side of American culture, as dangerous in its way as anything we are now fighting.

"The American Press method," says Geddes, "not only killed poor Langley, with its sneers at his aeroplane, but it does worse, it spoiled Edison, largely, and Burbank almost altogether . . . and it is spoiling the younger generation also . . ."

The U.S.A. mania for size is well known:

everything must be shouted about as the biggest ever, or the most costly.

In England the reaction has long been seen—and not only in our flower-shows, where the prize goes to the largest cabbage, the most huge celery stalk, the biggest rose—in which taste and scent are too often sacrificed for vulgar display-attraction. The demands of the machinery for mass production, in other industries, have caused the vast business organizations in which all personality is lost . . .

Out of the war must come, if liberty is to be saved, some political and economic method of demolishing "big business" and all that goes with it. This means a revised system of education and a new outlook.

AMELIA DEFRIES
Catholic Herald, London

Speaking in New York at the Overseas Press Club, Commander Edward Ellsberg, U.S.N.R., stated that he was sure he spoke the mind of the Administration when he said "We are in the war now." He reasoned as follows: Since the U. S. demanded indemnity from Britain after the Civil War for damage done by British raiders flying the flag of the Confederacy (Alabama Claims), Germany now has a legitimate claim against the U. S. for the damage being done to German shipping by the fifty destroyers transferred to Britain last September. He then pointed to the fact that Britain is faced with intensive submarine warfare and claimed that the only way for us to help is to convoy supplies at once. "I have spoken to the Government," he went on, "and I know that we will be doing this before long. We do not have to declare war now any more than we did when we shelled Vera Cruz in 1914. At that time the Navy had orders to accomplish an objective. It did so even though it meant killing some Mexicans."

Uncensored¹⁾

Old-Age Pensions are good. But it would be more in accordance with human dignity, with our self-respect and with justice, to have an economic system which would enable free men to make provision for their own old age, and thus preserve their independence instead of becoming, in their declining years, dependent on a bare existence dole from a system which, all their working days, has denied them a fair wage.

State supply of cheap or free milk to mothers and babies is excellent—as a charity. It is no substitute for that social justice which would enable heads of families to make *this* provision themselves, instead of having to look to the State for that which should be theirs by right from the family wage which industry has denied them.

T. W. C. CURD
Catholic Times, London

¹⁾ No. 75, March 8. A weekly information sheet, publ. in N. Y., Cushman Reynolds, editor.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

The Institute of Catholic Social Studies

TO provide American Catholics with the opportunity for a thorough study of the social principles and programs of the Church, the Institute of Catholic Social Studies has been organized by the Catholic University of America. The Institute will seek primarily to break down "the deplorable cleavage existing today between the social sciences and social ethics." The plan is to integrate Catholic principles by means of a realistic study of economic, political and social facts.

Under the directorship of Rev. John F. Cronin, S.S., the Institute will offer a course of study embracing three summer school periods beginning this summer; an abbreviated course will attempt to survey the entire field in the period of one summer session. The program is built around the social encyclicals issued by the popes of recent years and the courses, while elementary, are to be scholarly and scientific; in all subjects emphasis will be placed on the importance of the moral law with reference to the social sciences. Graduates of the Institute, the prospectus states, "will not be research economists, or political scientists, or sociologists, but they will know how to use the information gathered by such scholars . . . It is hoped that the Institute will produce Catholic

leaders in many fields, men and women who are able to treat the ills of society with remedies based on eternal truth."

In view of this, purely academic considerations are of secondary importance. "With proper support, it could be a major influence in a critical time. Now that the world is in the throes of a great upheaval, decisions taken today may well have profound and lasting effects for the future of our nation, and possibly for Western civilization. It is vitally important that these decisions be made in accord with the teachings of eternal truth."

The directors hope that priests, seminarians, sisters and members of the laity will enroll for the course. Among the specific courses are Catholic social principles, general and special economic backgrounds, with reference to labor and farm problems, the technique of Catholic social action, Catholic political thought and American democracy, Catholic sociology, co-operatives and credit unions, history of Catholic social thought, comparative study of governments, labor legislation, and money and banking.

It is idle to remark that there exists a definite need for such undertakings as the Institute. It has a high mission, and it is to be hoped its teachings will be a real leaven, penetrating the whole mass of American thought.

The Youth Movement

Another Phase of the Catholic Youth Problem

AN investigation into the reasons why American Catholics failed to incorporate the Kolping Society into the general scheme of Catholic activities might reveal some shortcomings of an essential nature. No country stood in greater need of inaugurating Kolping homes—as the institutions housing the Kolping Societies are called—than our own. Among the immigrants from Europe there were at all times a large number of unmarried Catholic men who, in their search for employment, quickly scattered to all parts of the country, where the cheap boardinghouse became their "home" and the saloon their club. While some notable attempts were made to establish the Society—founded by a German priest and antedating among German immigrants in the United States the Y. M. C. A. movement—and while some of the efforts proved successful even 60 or 70 years ago, few attempts were made to develop the movement in accordance with the needs of our country.

Writing on Catholic Works shortly following the World War, Paul Feron-Vrau, a French author, characterizes Kolping as a "true apostle," who "has covered his country with beneficent institutions." Intent on granting his

readers a better understanding of Kolping's life work, Feron-Vrau quotes from one of the books of Abbé Kannengieser, who speaks of the Gessellenverein as a family, and of the members as brothers, who aid and protect one another by granting counsel, charitable warning or encouragement. "The Verein is thus," Kannengieser writes, "a school of mutual edification. To give good example is the best of moral lessons."¹) And again:

"The man who performs carefully the religious exercises of Sunday, who avoids all dangerous conversation, who is prompt at meetings, can scarcely fail to have a salutary influence upon his companions. There is a contagion of good as there is a contagion of evil, and the two are opposed to each other."²)

Feron-Vrau points out a feature of the Kolping Society which should not be lost sight of, and one that is not present, we believe, in the Y. M. C. A. Father Kolping took care to foster the spirit of solidarity and to join the local organizations into a greater federation. A journeyman is conscious of the spirit of Chris-

¹) Paul Feron-Vrau, "Les Patronages Catholiques." Paris, 1921, pp. 103-4.

²) Kannengieser, "The German Catholic."

tian hospitality as soon as he enters a city where the Kolping Society is established. He obtains not merely a roof over his head and a place to sleep, but finds a family that welcomes him. The French writers quoted, having discovered the secret of the Kolping spirit, admit "we cannot but wish to see this idea gain ground with us."

Since the world war the Kolping Societies have grown apace in our country; but they are still regarded as more or less foreign growths. Despite this, however, they serve an excellent purpose, and will be found in the end to have accomplished much good. Therefore, it is to be hoped that the basic ideals of the saintly Kolping, as well as his system of organization should be applied to the needs of those Catholic youths in our country obliged to leave their homes and live among strangers.

Abbé Kolping strove assiduously to federate all local organizations and to make them equally hospitable; such an arrangement permits the

journeyman, upon entering a town, to find at once a new family with whom he can feel at home, obtain lodging.

Often the young people living in the country seek work in the city, says Abbe Kannengieser, where they must compete with trained workers. They are likewise faced with the danger of renting a room in a house where prostitution flourishes. Then there is, in addition, the other question to be faced by the apprentice or journeyman: where to procure satisfying meals in an atmosphere not morally contaminated.

Ministering as they do to the needs of the craftsmen, the Kolping homes may well be made to serve the purpose of the reconstruction of society along occupational or vocational lines, as recommended so frequently by the late Holy Father. In one sense Fr. Kolping's work may be said to have antedated this section of *Quadragesimo anno*, since the principles he enunciated and put into practice almost 80 years ago have been reaffirmed and endorsed by Pius XI.

The Corporative Order

A Preliminary Step

WERE it not for the tragic consequences involved, certain aspects of the growing centralization of authority in the hands of the Government would be almost amusing. The States are fast at work taking certain privileges away from townships and counties, while the Federal Government has assumed more and more of the functions of the individual States.

Not long ago the brewers of a Mid-Western State sought to impose restrictions on the taverns and other places purchasing their product, regarding the conditions of retail sale. They were actuated by the desire to prevent unfavorable public reaction to beer, and to forestall any abuses with respect to its consumption. The brewery association proposed that anyone discovered violating the rather mild restrictions suggested, selling beer at times forbidden by law, etc., should be refused the right to buy any products from members of the association.

Promptly the State authorities interposed and quashed the association's ruling, on the ground that the contemplated action was in restraint of trade. Realizing that it would be impossible to secure the enactment of an enabling act whereby it would be permitted to regulate the sale of beer in a way intended to safeguard the public welfare, the association dropped the matter.

How short-sighted is the policy adopted by the State in question is emphasized by the fact that the police in the commonwealth are lax in enforcing even the weak liquor laws, and all attempts to secure a more rigid enforcement have failed.

Such are some of the difficulties standing in the way of the introduction of the corporative plan of society. The measure of self-control

which the individual corporations would have is jealously withheld by governmental authority. Unions and associations are permitted to adopt certain rules and regulations, but not such as will promote the relations of the group with the public at large.

Another excellent illustration of this condition is the association of service-car drivers in a large city, also in the Middle West. (Service cars are large automobiles operating on regular routes in the city, in competition with buses, street cars and other means of transportation. For a slightly higher fare they provide quicker travel to places of employment, shopping centers, etc.) The association, or union, has definite rules for the operation of the vehicles and any detected infraction brings a penalty. For instance, if the driver stops on the wrong side of the street or at the wrong curb, and his action is discovered, he is subject to a most effective penalty, viz., he is forbidden by the union to operate his car for one, two or even more days. But if the association desires to make certain changes in its schedule or routes, it must first obtain the consent of a State appointed board, a complicated procedure; such consent is difficult to obtain, regardless of the merit of the plan in question, a plan devised by men experienced in this particular field, something that can be said only rarely for the members of the board.

To bring about the passage of enabling acts that will permit the existing associations, corporations and unions to work out their own problems, particularly as they affect the common good, is perhaps the most fundamental of all tasks to be performed before the corporative plan can be launched. The framework of the structure is being developed, but the complete foundation has not as yet been provided.

Rural Problems

Help on an Extended Scale

MERE statements of figures give scant idea of the extent of the charity performed by the various diocesan branches of the Natl. Cath. Rural Life Conference. The report for 1940 of the St. Louis Archdiocesan Conference, issued recently, aptly illustrates this assertion.

From the gifts of various benefactors the Conference, directed by Very Rev. Msgr. Leo J. Steck and Rev. R. B. Schuler, assisted 60 parishes and missions in the Diocese. Expenditures included those for repairs to churches and parish property, altar supplies, school buses, an organ, vacation schools, teachers' salaries, rent for school buildings, furnaces, convent furnishings, installation of electricity, trailer chapels, and general administrative expenses.

The Fixed Price

Why Not Apply It to Farm Commodities?

THE resolutions adopted by the annual conventions of the C. V. are the result of a sincere effort on the part of the committee entrusted with the task of drafting them to offer our members worth while ideas and suggestions regarding some of the more important problems of the day. Particular attention is granted agriculture and the social and economic condition of farmers. The declarations on the subject adopted at New Ulm, Minn., last August were prepared with even greater care than ordinarily, because of the growing insecurity of agriculture. Having considered the various aspects of the present situation, the committee arrived at the conclusion that, according to their judgment, only one remedy remained to which recourse may be had with the intention of assisting the farmer at the present time. To this conviction, the resolution on agriculture adopted by the convention gave the following expression:

"Since the efforts made to rescue farming from the deplorable condition into which it has fallen have either failed or have not fully attained the objective they were intended to reach, the Catholic Central Verein of America suggests that a means known to former centuries should be granted the attention it seems to deserve under present circumstances, viz., a minimum legal price to be applicable to three staples: wheat, cotton and corn. It is from the idea of a just price, a fundamental of Christian ethics, the legal price derives its origin. If the laborer is worthy of his hire, the farmer is unquestionably worthy of receiving from society, which depends for sustenance on his efforts, a price for his products which grants him a just recompense for his labor and the care he must bestow on the land entrusted to his stewardship."

In the light of this resolution an address delivered by Hon. Clifford R. Hope at the fifth annual National Farm Institute, held at Des Moines, Iowa, Feb. 21 and 22, and reproduced in the *Congressional Record* for Tuesday, Feb. 25, is of particular interest. Having referred to the aid the Government is granting business and labor, Mr. Hope declared he was not com-

The Conference received \$34,106.43 during the year from priests, laymen, laywomen, parishes and organizations (including \$679.54 from affiliates of the C. U. and C. W. U. of Missouri). Total expenditures amounted to \$41,520.99; while on Jan. 1st, 1940, there was a balance of \$9815.77 on hand, the balance on the first of January this year was \$2401.21.

One of the largest contributions was the gift of \$2075 from St. Vincent's Parish, Cape Girardeau, although nine other parishes contributed \$1000 or more. From the Lucien B. and Katherine E. Price Foundation the organization received \$5000. Eight parishes in outlying districts are paying for the upkeep of 13 buses used to transport children to parochial schools.

The Conference supervises the distribution of thousands of pamphlets and leaflets, magazines and books, as well as several thousand items of clothing.

plaining of what has been done for both. "I do, however," he continued, "question the soundness of governmental policies which favor certain groups of our population over others." In this regard he pointed particularly to the governmental policies "which permit industry to fix its prices and which, through legislation, either fix the price of labor, or make it possible for labor to fix those prices for itself." But since this is so, the speaker put the question to his audience, and that in all sincerity, "whether it is possible for the farmer to secure parity prices and parity income under a system which requires him to operate under a free economy as far as the prices of the things he sells are concerned, but compels him in effect to pay fixed prices and fixed charges for the things he buys. Doesn't our settled policy of high wages, high costs, high taxes, and high tariffs make it hopeless for the farmer *unless he has some way of fixing his prices on the same level?*"

There are but two choices, Mr. Hope believes: "either put agriculture on relief and treat it as a relief problem, or find some way of putting farm prices up to a level where they are comparable with the price of the things farmers buy. In other words give the farmer a fair price in the market place for what he sells." He is, moreover, of the opinion that not any one method, intended to achieve this purpose, will work satisfactorily for all commodities. Without naming staples, as the C. V. resolution does, the speaker states the cases in which "outright price-fixing by law may be the answer." As Mr. Hope points out, "agriculture is operating partially under a system of fixed prices now." But these fixed prices are far from being parity prices and hence do little more than prevent a few hundred thousand farmers from going on relief.

But do tell us: how many C. V. societies, composed of men residing in rural districts, have discussed this highly important problem of a legal price for farm products?

Mutual Insurance Societies

Exceptional Growth

THE largest increase in members and insurance in force of any year in its history was recorded during 1940 by the Catholic Life Insurance Union, fraternal organization of Texas. At the close of the year policies totaling \$2,100,935 were in effect, as against \$1,647,000 at the end of 1939—a gain of \$453,935. The number of members increased from 2015 to 2939—a gain of 924. At the same time assets were increased from \$384,810.42 to \$417,710.98; the organization is reported to be 137.62 percent solvent.

The CLIU was chartered in 1901 as a fraternal legal reserve society, having the privilege of writing standard policies, with cash and loan values, paid-up and extended insurance. It was the first fraternal to be organized in Texas and has the highest solvency of any life insurance organization operating in the State. For the past 20 years it has paid a dividend averaging 12.5 percent.

The Union writes several types of policies, including ordinary life, 20-pay life, 20-year endowment, and endowment at the age of 60 or 65. Catholics may be insured from birth to the age of 56, while double indemnity policies are obtainable by members from 16 to 55.

The rates are based on the American experience table of mortality (3.5 percent). As there are no stockholders, all earnings over and above the reserve requirements are used to build up a surplus reserve or returned to policyholders in the form of reduced premiums. The organiza-

tion issues a juvenile policy which graduates to full coverage at the age of five; most policies of this nature graduate to full coverage only at the age of 10 or 16.

The maximum amount of insurance obtainable on any one life is \$5000 until the applicant is 50 years old, after which the maximum policy is \$2000.

The CLIU has received the endorsement of the late Archbishop Arthur J. Drossaerts of San Antonio, Bishop Christopher E. Byrne of Galveston, and numerous other prelates and priests. Membership in the Union carries with it automatic membership in the Catholic State League of Texas, the C. V. Branch in that State.

On the eve of the 25th year since its organization in the beginning of 1917, the Knights Life Insurance Co. of America, Mr. Jos. H. Reiman, president, found itself with policies in force aggregating \$95,704,217, while assets have grown from \$300,139.99 on the 1st of December, 1917, to \$8,329,003.02.

This increase of assets continues an unbroken record of growth throughout the twenty-four years of operation of the company. It speaks well for the management of the organization that between the end of 1932 and 1936, a critical period of our economic history, both insurance in force and assets should have increased.

The company was founded by members of the Catholic Knights of St. George with the intention of satisfying the demands of individuals desiring certain types of insurance not written formerly by fraternal.

Co-operation and Credit Unions

An Ill-Timed Utopia

IT has been recognized as the outstanding characteristic of consumers' co-operation in England that it is a social and political movement and not merely a trading system. These aspects of the movement founded by the Rochdale Pioneers have not been extinguished by the war nor lost sight of by the Co-operative Union due to being preoccupied with food defense plans and with questions of food and coal rationing. Indeed, the peace policy of British co-operativism has already been formulated, having been adopted last May by the Annual Co-operative Congress. The broader aspirations of that policy found eloquent expression in the closing passage of a report submitted to that congress, recently published. It reads as follows:

"Only those who are free can co-operate. No dictatorship of Right or Left or Centre can be substituted for the right of the people to organize their own lives and their own trade or their own good. The clash in this conflict is direct and irreconcilable. It is between those who desire that freedom and democracy shall be the fundamental right of every person and those forces which are determined to substitute dictatorship in place of democratic virtues. To the Co-operative Movement the choice is clear. To choose or to suffer dictatorship

is death to the Co-operative Movement and a betrayal of all the ideals for which it stands. We shall strive for a democratic world co-operative commonwealth. In this swiftly changing world the ideal may be nearer realization than we dare to dream."

Noble though this idea may appear, it does not contain the promise of realization. It derives from the spirit of a century which thought possible perpetual peace, because the philosophers of the time taught the perfectibility of man. Even more serious is the implied assumption that a "democratic world co-operative commonwealth" is possible at this time of spiritual, moral, and intellectual chaos. The essential prerequisite of a better international order of things is the recognition of the sacredness of natural and divine law by the nations of Europe and America.

Seven of the eight affiliated units of the South East Missouri Parish Credit Union Conference were represented by 34 delegates at the quarterly session of the group, held at Kelso recently. The principal point of discussion was the permissibility of parishes borrowing money from their respective parish credit unions; no definite action was taken on the question at the

meeting, however. The delegates also considered the advisability of holding their meetings jointly with the South East Missouri Credit Union Chapter, composed of Catholic, industrial and teachers' credit unions.

A List of Social, Economic, etc. Terms

AUTOCRACY: Independent authority or power, often self-derived. The unlimited jurisdiction of one person over others; supreme governing power. In history autocracies are relatively few, since they depend to a great extent on the backward condition of the people, whether because of lack of knowledge, economic dependence, or superstition.

BAILMENT: The transfer of goods by contract from one person to another without surrendering the title of ownership. There exists an express or implied agreement that the goods, etc., will be returned or accounted for. Examples of bailment include entrusting articles to transportation companies—railroads, truck companies, etc.—warehouses, banks, agents, executors. The liability of the bailee, the one to whom the goods have been entrusted, is today limited by law for the most part, although in ancient times he was completely responsible for the safekeeping of the object.

BALANCE OF POWER: Term applied by political scientists to that phase of international relations regarding an equilibrium of influence and strength among nations. According to the principle, groups of nations unite against one or more countries which are becoming "too powerful" and hence constitute a threat to the other nations. History from earliest times is replete with instances of alliances to achieve this purpose, of realignment of powers, the playing of one nation against another by a third country. In more modern times economic development and imperialistic aspirations have conditioned the balance of power as much as have political considerations.

BALANCE OF TRADE: Complex economic term pertaining to the relationship between exports and imports of a given country. All countries strive for a "favorable" balance, according to which the exports exceed the imports. Exports and imports include not merely merchandise, but bullion, monies, services, loans, interest payments, capital invested abroad, insurance premiums, commissions of all kinds for international services, expenditures of travelers, expenditures by governments for diplomatic and consular service, subsidies, and a host of other things.

BANK DEPOSITS: The liabilities of a bank to its customers, i. e., to pay the depositors the sums of money entrusted to the bank. There are two general types of deposits: demand deposits, money held on current account, withdrawable at any time by check; and time deposits, money placed with a bank for a definite

The eight parish unions have combined assets of \$31,775.26. The membership is recorded at 774, of whom 240 are noted as borrowers. To what good use the funds are put is exemplified in the case of St. Mary's Union of Cape Girardeau. Eighty-five of the 195 members were listed as borrowers of \$6789.03, all but \$1355.25 of the union's assets.

period or on condition that notice must be given before it may be withdrawn.

BANK NOTES: Promissory notes issued by a banker and payable on demand. The applicant receives it as so much money, because it is universally acceptable throughout the region in which it circulates. The modern form of bank notes did not appear until the founding of the Bank of England in 1694. Because of the danger of inflation and the risk of loss of confidence in the bank notes, the tendency has been to restrict the power of note issue to centralized banks.

BARTER: The exchange of goods or services without the intervention or use of money. Thus, six or seven sheep may be exchanged for a cow, or one day's work for a pair of shoes. Barter is based on an objective value of commodities and services; the introduction of money separates the act of barter into two distinct transactions: a sale followed by a purchase.

BICAMERAL SYSTEM: Term applied to the two-house or two-chamber legislature, as a house of representatives and a senate. The system is held desirable on the ground it avoids haste, provides for necessary deliberation, is an excellent illustration of the system of checks and balances. Opposed to the unicameral system (*q. v.*).

BILL OF EXCHANGE: A written order addressed by a creditor (or drawer) to a debtor (or drawee) asking him to pay a specified sum to a third person. For example, a man in New York may have both a creditor and a debtor in London; to prevent a double transaction he may ask his debtor to pay his creditor. Financial institutions buy claims from those who are to receive money in say London and sell them to those who need to pay money there.

BILL OF LADING: A receipt for goods delivered to a carrier to be transported, usually aboard ship. The agent of the transporting company signs the receipt and promises to deliver the consignment in good condition.

BIMETALLISM: A monetary system in which two metals, e. g., gold and silver, perform indiscriminately the function of a circulating medium, and are each a standard of value. The ratio between the metals is determined by law (as formerly 16 to 1 in our country), and both are legal tender to any amount; they should be interchangeable at the fixed valuation. Because their values in the metal market fluctuate, however, the overvalued one is likely to drive out the undervalued one.

CATHOLIC SOCIAL ACTION

A SUMMER school for rural priests is to be conducted at St. Benedict's Abbey, Atchison, Kans., from July 21st to 31st, under the sponsorship of the National Catholic Rural Life conference. The school will be one of several to be sponsored by the conference in preparation for its annual convention in Jefferson City, Mo., next October.

Father Gilbert Wolters is in charge of local arrangements for the course and has already obtained such speakers as the Rt. Rev. Luigi Ligutti, executive secretary of the National Catholic Rural Life Conference, and the Rev. John Rawe, S.J., formerly of Creighton University, Omaha, Nebr.

EARLIER in the present year a number of priests and laymen met in the parish hall of St. Thomas More Church at Alexandria, Va., for the purpose of organizing a Catholic Action Conference. The group has for its special aim the promotion of Catholic principles and thought among the Catholics of Northern Virginia, to develop a program of adult education and leadership.

Among the speakers on this occasion was the executive secretary of the Catholic Conference of the South, Mr. Paul D. Williams; he discussed the background of Catholic Action in the South, particularly as it exists in Virginia. Further meetings were held on February 18th and March 4th.

LEADERS in industry and the labor movement met with priests and laymen in a two-day regional conference at St. Louis on Mar. 3-4, under the auspices of the Catholic Conference on Industrial Problems. The various sessions, featured by open forum discussions, considered different aspects of the wage question, employer-employee relations, social legislation, Government bureaus, social security, prices and income, responsibilities of industry and labor, and the program of the encyclicals.

Highlight of the program, arranged under the chairmanship of Rev. W. J. Mullally, was the dinner meeting on the second day of the conference. On this occasion Most Rev. John J. Glennon, Archbishop of St. Louis, and Rev. Martin O'Malley, C.M., president of Kenrick Seminary, were the principal speakers.

FORCED to it perhaps by the exigencies of the present situation, Catholics too are promoting the development of leadership, particularly among young men. At Ottawa, Canada, to mention one example, leadership classes are being held every Wednesday night at St. Patrick's College "for the purpose of developing young militants . . . leaders who, with zeal and spiritual initiative, will seek the strays in the parish to help them back to Christ; and who also will give proper direction to C.Y.O. groups in the parishes."

One or two from each parish are sufficient to begin with the militant group, the chaplain and chairman deciding what members make suitable candidates. These classes are a direct result of the C. C. Y. U. Summer Schools.

DURING the Catholic Social Week, conducted in Dublin in January, speakers stressed particularly the need of observing social justice and Christian charity to a greater degree than is now common. The importance of youth in the world of today and the evil wrought by the craze for excessive pleasure, sport and luxuries were likewise seriously discussed.

One of the most important addresses of the occasion, by Rev. C. Lucey, of Maynooth, College, had to do with "A New Social Order for Ireland." Emphasizing the imperative need for a new outlook and new institutions for the economic life of the country, Fr. Lucey warned the Irish people against the continuance of the *laissez faire* principle in business and in dealing with the workers and equally against allowing themselves to be made the slaves of the State. There is, he said, concrete evidence of the need for greater social justice and Christian charity, which are still far from perfect in their Catholic country.

PERSONALIA

IT is perhaps not so strange the press of our country has not stressed what is, we believe, a significant circumstance: namely, that our present ambassador to the court of St. James for a number of years occupied the position of Director of the International Labor Office at Geneva. The one time department of the League of Nations, whose accomplishments were of a worth while nature. Mr. Winant's last effort on behalf of this institution was a trip to Peru for a conference on social insurance.

"The ILO," he says, "has helped with the extension of social security in South America and can help develop other social legislation in American countries. We are learning slowly that this is the best possible way in which to meet the inroads of Fascism [or to promote it! Ed. S. J. R.]. We cannot expect that a citizen with no share in the benefits of democracy will give his faith and his life for the preservation of empty promises in a democracy."

MATERNITY AID

PLANs to help families overcome, to an extent, the financial difficulties of parenthood have been announced in Buffalo, N. Y., and Canton, Ohio. The Buffalo program is an adaptation of the credit union movement. As developed by Rev. William J. Kelley, O.M.I., public relations director of the National Institute of Credit Unions, it provides, in conjunction with two local hospitals, reduced rates for maternity cases to families in which the father is a member of a credit union. The hospital bill is paid by the credit union, while the father repays the union in small sums over a period of time. Some 70 credit unions of the city are co-operating in the plan.

The Canton plan operates on an entirely different principle. A maternity fund of \$100 has been set up by St. Peter Parish of that city, at the suggestion of Rt. Rev. Msgr. George N. Habig, the pastor. Administered by the pastor and eight members of the St. Vincent de Paul Society, the plan will provide financial assistance to needy couples; all arrangements between parishioners and the board are to be held in the strictest confidence.

CREDIT UNIONS

THE number of credit unions in Saskatchewan as of Dec. 31, 1940, was 52. These had total assets of \$130,323. Share capital amounted to \$101,323 and deposits to \$19,591. Total membership in December was 4,482. Twenty new credit unions were organized during the year.

Loans made by Saskatchewan credit unions in 1940 amounted to \$220,796, compared with \$117,218 during 1939. The total amount loaned since the first credit union was organized in 1937 is \$377,480. Not one dollar has been lost in connection with these operations.

A SCHOOL FOR LEGISLATORS

THE Institute of Legislative Procedure, a school for State legislators, was conducted first in 1936 at Little Rock, Arkansas. Held biennially, between the general elections in November and the regular session of the legislature in January, the Institute now occupies an established place in the public affairs of the State. Sponsored by the General Extension Service of the University of Arkansas, its purpose is to familiarize new members of the legislature with the intricacies of parliamentary practice and legislative procedure during a two-day period of intensive instruction. No comparable institution exists in other States of the Union.

As a school for legislators, the Institute has its faculty, textbooks, and course of study. Designed particularly to meet the needs of members-elect who are to serve their first terms, the curriculum is substantially similar at each biennial session. The Institutes are well attended. Many veterans as well as fledgling members comprise the student body. Although it is conducted for members of the lower house, its sessions are also attended by many from the State Senate. Seventy-five out of 100 representatives and 18 out of 35 senators were present at the third and most recent sessions held in the chamber of the House of Representatives on November 25 and 26, 1940. Those in attendance included virtually all of the newly-elected representatives.

THE RACIAL MYTH

IT is under this headline the *New Statesman and Nation*, London, printed the following communication which characterizes so well the changeableness of opinion: "An interesting footnote to Sir R. Vansittart's (and other) generalizations on the nature of the German people is provided by the following quotation from an eminent 19th century British historian: 'These people,' he writes, 'have a deep-rooted belief that to them it naturally belongs to lead the world and to control the policy of neighboring states . . . they regard war, not as a sometimes necessary evil, but as a thing to be enjoyed for its own sake, a noble, perhaps the noblest, employment of human force and genius.'

"The interesting point is that this description is applied, not to the Germans, but to the French!

"The writer continues: 'The tendency of the Teutonic mind was, and is, to the independence of the individual life, to the mutual repulsion of the social atoms,' and contrasts this with the 'Romanic' peoples among whom 'the unit tends to be absorbed in the mass.' Of course, Bryce was writing in 1865, before the growth of Ger-

many, commercially and militarily, had become a challenge to British supremacy. Circumstances, it seems, alter races."

TAXING MAIL ORDER BUSINESS

IOWA'S use tax, declared unconstitutional by the State's Supreme Court, has now received a clear-cut decision from the United States Supreme Court, reversing the opinion of the State court. The tax, which put a two percent levy on articles purchased outside the State for use in Iowa, was aimed particularly at the mail-order houses.

It was Sears, Roebuck's protests which brought the tax into court. Under it, Sears, which does an annual mail order business of \$5,500,000 in Iowa, would pay a tax of \$110,000. The State court held that Iowa could not constitutionally tax transactions made through the mails in interstate commerce. The Supreme Court at Washington thinks differently.

JIM CROW AND ORGANIZED LABOR

BY a vote of 62 to nothing, the House of the Legislature of Indiana has passed bill No. 455, intended to remove discrimination against Negroes in the plants having national defense contracts. A. F. of L. Unions, which are largely of the craft variety, and which bar Negroes from membership more consistently than C. I. O. unions, are opposing this bill.

In reply to a telegram informing him that AFL unions in Indiana were opposing a bill in the State legislature which would bar from collective bargaining any union which maintains a lily-white membership, William Green, AFL president, is said to have wired the National Association for the Advancement of Colored People that the unions are opposing the bill because it "would destroy collective bargaining between employers and employees."

PRODUCTION CREDIT ASSOCIATION

EIGHT of the 500-odd farmers' co-operative production credit associations organized in 1933 and 1934 to make short-term credit available to agriculture have just paid the first dividends to their member-borrowers, C. R. Arnold, Production Credit Commissioner of the Farm Credit Administration, announced in Washington recently. The first groups to pay dividends are the Albuquerque Production Credit Association in New Mexico, the Alliance and North Platte associations in Nebraska, the Wyoming association, and the Arizona, Nevada, Montana and Utah Livestock Production Credit Associations.

Mr. Arnold explained that previously all of the 525 associations had used their earnings to build up reserves but that these particular associations have accumulated much more than their legal reserve requirements and can now safely use part of their earnings to pay dividends. It is expected that each year a larger number of associations can use part of their earnings for that purpose.

Since the organization of the 525 production credit associations, which now have 300,000 members, they have loaned a total of more than one and three-quarter billion dollars to farmers and ranchers to finance their crops and livestock and for general agricultural purposes. "Losses on these loans have amounted to less than one-half of one percent of the amount loaned," said Arnold.

IN RESTRAINT OF COERCION

ACCORDING to newspaper reports from Southern California, a labor organization had sought to compel an employer to discharge a meat cutter affiliated with a rival union. The owner of the market was denied supplies from wholesale houses as members of certain unions refused to handle any merchandise intended for the store picketed by members of the C.I.O. Superior Judge Emmet H. Wilson restrained the Meat Cutters Union identified with the A. F. of L. from picketing the market whose owner refused to dismiss employees affiliated with the C.I.O. and hire only A. F. of L. help throughout the market.

In his ruling Judge Wilson held "it is the desired public policy of this State that the terms and conditions of employment should result from voluntary agreement between employer and employees and that an employee as a condition of employment should not be required to join or refrain from joining any particular organization."

PRICE-FIXING

IN the State of New York under the Feld-Crawford Act, adopted in 1935 by the Legislature of that Commonwealth, trademarked articles of the drug industry may not be sold below the "fair trade" price fixed by the manufacturer. However, dealers closing out any line of merchandise could cut prices. The only exception was in the case of some manufacturers, who required that dealers allow them to buy back the stock before offering it for sale. A bill now pending in the legislature would set up a complicated system to prevent price cutting even on "close out sales."

According to the requirements of the present bill, dealers wishing to sell articles at a reduced price would be held to give the manufacturer ten days notice that he wanted to close out Bayer's Aspirin at a lower price. He would have to offer to return his stock of Bayer's Aspirin, either at the invoice price (what he paid for it) or at the current market price, whichever was lower. During the sale, his competitors would be allowed to meet his price, even though they did not intend to close out Bayer's Aspirin. And after the sale, he would not be allowed to stock Bayer's Aspirin again for six months. Under the Feld-Crawford Act, a retailer who knowingly sells an article at less than the fixed price can be sued by "any person damaged thereby."

AGRICULTURAL INSTRUCTION COURSES

A RECENT issue of *The Australian Sugar Journal* contains a brief news item concerning enrollment in the Second Sugar Agricultural and Tractor School. Through this school young Australian farmers are gaining practical experience in sugar cane culture and the maintenance and care of tractors. The program of the school follows:

"The mornings will be devoted to lectures and laboratory work covering all phases of sugar cane agriculture—cultivation, green-manuring, fertilizers, plant breeding, pest and disease control, etc., but the practical work will consist of a course of instruction in the care and maintenance of the tractor.

"For this purpose, some 10 or 12 old tractors will be placed on the workshop floor, and one group of seven or eight students will devote its attention to the pull-

ing-down, cleaning, inspection, adjustment and re-assembly of the old unit, under the guidance of an expert mechanic who will act as instructor to the group."

Through these short courses, which cover a 10-day period, the Australian sugar industry is making strides in improving sugar culture practice.

THE OPEN SHOP

AT present the Chicago printing trades unions are engaged in a militant effort to break down the opposition of R. R. Donnelley & Sons Co. (Lakeside Press), of Chicago, a printing concern which long has opposed all efforts to organize its employees. Nor has the firm's attitude changed in this respect under the Wagner Labor Disputes Act, although the corporation employees are no longer compelled to sign a "yellow dog contract" as formerly they were expected to do.

The Chicago printing trades unions claim that newly hired workers in the firm's three plants are furnished with a copy of the Donnelley Employees' Handbook, which contains numberless house rules and the penalties and wage deductions employees must suffer for violations. The public is requested to boycott certain popular magazines, printed on the Donnelley presses, while other magazines, produced by union labor, are recommended. The campaign directed towards this end is said to have resulted in the desertion by advertisers of the two magazines under fire.

CROP INSURANCE

PROBABLY more than 400,000 wheat producers will be covered in the present year by the Government's crop insurance program. Two years ago the number was only 166,000. An important factor in the increase in crop insurance was the heavy loss suffered by wheat growers in the lower plains region last year. Around 40 percent of the Kansas acreage was abandoned, 37 percent in Texas, 24 percent in Oklahoma and 21 in Nebraska.

Payment of indemnities for losses was heavily concentrated in these four States. Losses elsewhere in the country were scattered, and in 22 States premiums collected equaled or exceeded payments to growers. In the older farm States of Ohio, Indiana, Illinois and Iowa the premiums far exceeded the loss payments. Altogether the premiums that farmers paid for their protection fell about 7,000,000,000 bushels short of equaling the amount paid out in indemnities.

RURAL AND URBAN POPULATION

STATISTICAL figures based on last year's census of population show the rural non-farm population to have increased by 14.5 percent in ten years preceding April 1, 1940, while the rural farm population remained practically stationary and the urban population increased by 7.9 percent.

The population in rural farm areas in 1940 numbered 30,151,076, or only 22.9 percent of the total, as compared with 30,157,513, or 24.6 percent of the total in 1930. The rural non-farm population was 27,094,497, or 20.6 percent of the total in 1940, as compared with 23,622,710, or 19.3 percent of the total in 1930, while the urban population increased to 74,423,702, or 56.5 percent in 1940 from 68,954,823, or 56.2 percent in 1930.

HISTORICAL STUDIES AND NOTES

A DISTINGUISHED PEDAGOGUE

REV. BERNARD HENRY OVERBERG, instructor at the normal school and rector of the seminary at Muenster, may properly be classed among the foremost pedagogues not only of his age but of all times. His merits were so outstanding that another first-class pedagogue, Bishop John Michael Sailer, remarked to him one day that even his best pupils would find it extremely difficult to continue his work, and that none of them would be able to replace him adequately.

Father Overberg was born in 1754, ordained a priest in 1779, became rector of the normal school at Muenster in 1783, rector of the diocesan seminary in 1809, and died Nov. 9, 1826. His priestly life was devoted almost exclusively to the training of lay teachers for the graduate schools of his native country. This task was exceptionally difficult, due to the unfortunate conditions resulting from long years of war. The teachers in the country schools were for the most part entirely incompetent; inefficient workmen, discharged soldiers, disorderly students and copyists were entrusted with the education of children in these schools. Some of the teachers could not even read well or write correctly and were grossly ignorant in matters pertaining to religion. But despite these obstacles Father Overberg succeeded in raising the standard of education among the poorer people in both the country districts and in cities to a state of near perfection.

In her chronicle of the life and activities of Father Overberg, especially as an educator,¹⁾ Sister Helene I. C. Henveldop sets forth in detail the educational revolution directed by Father Overberg in his native land, the principality of Münster, ruled by a Prince-Bishop. She rightly contends that the merits of this great Catholic educator have not been sufficiently appreciated by writers since his death. Few educators have exerted so strong an influence for the social betterment of the masses as did this pedagogue.

At the same time Father Overberg wielded great influence on the education of the Catholic people outside his native State, by means of his writings. The educational system he propounded was quite original—one of the reasons it was so effective. For many years he taught without any textbooks whatsoever, using only notes which were copied by his pupils. In 1788 he began to publish suitable class manuals; the first of these was a new primer (ABC Buch) for the schools of the principality and diocese. This elementary treatise was in use for well nigh a century, having been revised and re-edited in 1877; 63 additions, with a total of 200,000 copies, were published.

In 1793 Father Overberg issued a theoretical manual of directions for teachers of the common schools of Muenster, on how to conduct their classes. This manual was widely acclaimed as the best work of its kind. A far more popular text, however, was his Bible History of the Old and New Testament, first published in 1799 and reprinted in numerous editions up to 1918. A manual of Christian doctrine appeared in 1804, intended to aid teachers and others in instructing children in the catechism. That same year the distinguished educator published both a larger and a smaller catechism as textbooks for use in schools. The larger work had passed through 104 editions by 1900, for a total of 722,500 copies. An even greater record was achieved by the minor catechism, as no less than 955,000 copies had been printed in 107 editions by 1897. Moreover, Father Overberg left some catechetical sketches in manuscript form.

Father Overberg at first directed his social endeavors toward improving the status of the teachers in the country districts of the principality. He was instrumental in obtaining salary increases for them and in gaining the respect of the people for their positions. Similarly, he exerted great influence upon the parents of the children through his catechetical instructions and a prayerbook which he published for their use in 1807. In 1805 he distributed to all the children in the schools a broadsheet containing instructions in the matter of women's dress and the penalties for wearing indecent garb. The children were told to give these to their mothers. For this action Father Overberg was censured by the Prussian Government and all the leaflets that could be found were confiscated. (The Principality of Muenster had been given to Prussia in 1802.) Undaunted, he published a popular tract on the subject two years later, and this leaflet accomplished considerable good. His abilities were multiplied through the priests whom he trained in the seminary. And thus he was not only the reformer of the educational system in his native country but, more important, the regenerator of Catholic life.

Father Overberg's far-reaching influence was to extend over Europe, and even America. Sister Helene describes the extent of his influence in Germany, Austria, Belgium, Holland, England and America.²⁾ His foremost pupil in this country was the celebrated Prince Demetrius Gallitzin, while a substantial number of priests labored in the United States in the spirit of Father Overberg.

As the dissertation points out, he was a truly great Catholic pedagogue who never gained the place in history which he deserves. Even the Protestant authors of the Prussian reformation of the school system were greatly influenced by

¹⁾ Henveldop, Sister Helene I. C. *Leben und Wirken Bernards Overbergs im Rahmen der Zeit- und Ortsgeschichte mit besonderer Berücksichtigung seiner Verdienste als Volksbildner.* Muenster i. W., 1933.

²⁾ Ibid., pp. 237-301.

him, and his manual and Bible History were introduced into many schools for Protestants in Germany. The Protestant educator Suevern considered Father Overberg the direct opposite of Pestalozzi and in this indicated well the merit of the Catholic pedagogue. The name of the rationalistic Pestalozzi is written in large letters in the history of education, while that of the Catholic Overberg finds scant mention.

A few short studies on the educational system and the life of Father Overberg have appeared in print, but the work of Sister Helene is the first exhaustive study which does justice to the great pedagogue of Westphalia. As she mentions, Father Overberg's system was no importation from foreign countries, but a novel adaptation of Catholic principles to the needs of his country and people.

Attention should be called to the bibliography on Father Overberg contained in the account of his life. This source mentions some manuscript works in addition to the available printed literature. The present writer would be greatly interested in any information regarding the textbooks of Father Overberg which were reprinted and used in the schools established by German immigrants in this country.

The statement of the leading principles of Father Overberg's pedagogical system shows the sharp contrast between him and the rationalist Pestalozzi. It is to be regretted that the latter's ideas have invaded in some instances even the sanctuary of our Catholic parochial schools.

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

A Heroic Bugler

ALTHOUGH the name of the brave bugler who was among the officers and privates killed in the Fort Phil Kearney massacre—it occurred in December, 1866—was not revealed in the newspaper reports published at the time, they did mention his conspicuous gallantry on that occasion. The special correspondent of the *St. Louis Republican* in his report to that paper wrote:

"The bravery of our bugler is much spoken of here, he having killed several Indians by beating them over the head with his bugle."

The author of a recent Western Newspaper Union release, Mr. Elmo Scott Watson, who came to know of this tragic affair and the reference to the bugler, engaged in research and ultimately discovered the name of the man whose valorous conduct was acknowledged even by the Indians who had killed him. Mr. Watson found the autobiography of Malcolm Campbell, a famous Wyoming sheriff, who had been a bullwhacker on the Oregon Trail in 1867, to contain the following reference to the event, known also as the Fetterman Massacre:

"The Indians mutilated every body in Fetterman's

command, with the exception of the bugler who fought so courageously that his remains were left untouched but covered with a buffalo robe."

But his name still remained unknown. Although the "Report of the Secretary of War for the Year 1867" mentions the officers who were killed near Fort Phil Kearney, it does not identify any of the enlisted men. At last the New York Semi-Weekly *Tribune*, issue for Jan. 17, 1867, yielded the desired information. Under the heading "The Massacre at Fort Phil Kearney" appears the following account:

"Fort Laramie, Jan. 14.—The following are the names of the cavalry killed in a recent massacre at Fort Phil Kearney: Second Lieut. Horatio S. Bingham, killed on the 6th of December; Sergeant James Baker, Corporal James Kelly, bugler Adolph Metzger, saddler John McCarty, and privates Thos. Anderson, Thos. Broggin, Wm. S. Bugbee, Wm. L. Cornog, Chas. Cuddy, Patrick Clancey, Harvey S. Denning, Hugh B. Doran, Robert Daniels, Anderson M. Fitzgerald, Nathaniel Foreman, John Gister, Daniel Green, Chas. Gampel, Ferdinand Homer, Park Jones, James P. McGuire, John McCarty, George W. Nugent, Franklin Payne, James Ryan, Oliver Williams, all killed December 21."

"So we know now," Mr. Watson writes, "who this brave bugler was—Adolph Metzger. It is obviously a German name . . . but what was his station in life before he put on Uncle Sam's uniform of blue and was sent out to the Wyoming frontier to die on the windswept summit which is known today as 'Massacre Hill'? The office of the adjutant-general in Washington gives a partial answer to that question, thus:

"The records of this office show that one Adolph Metzger first enlisted May 29, 1855, at Philadelphia, Pennsylvania, for a period of five years, at which time he stated that he was 21 years of age. He last enlisted July 12, 1864, at near Light House Landing, Virginia; was assigned to Troop C, 2d. Regiment United States Cavalry and was killed in action with the Indians near Peno Creek (about 7 miles from Fort Phil Kearney, Dakota Territory) December 21, 1866, while serving as a Bugler. His birthplace is recorded as Germany. No additional information has been found regarding his personal history."

Adolph Metzger was, therefore, evidently a veteran of the Civil War who, instead of returning to private life after peace had been made, continued with the army until he met his death on the frontier, which he helped to make safe for settlers and—exploiters of the country's natural resources!

While we are aware of an edition of Rev. J. J. Scheffmacher's, S.J., *Controverscatechismus*, printed in Pittsburgh in 1846 with the approbation of Dr. Mich. O'Connor, no copy of this publication has thus far reached our Library. It was brought out by Franz Felix, who also obtained the copyright in the year referred to. The book is known to contain a list of publications carried in stock by Felix, a printer and bookbinder whose shop was near old St. Philomena's church.

The list, appended to the text, contains the titles of 34 German books, the first 10 of which are by St. Alphonsus. It is impossible, however, that all of these were published by Felix. Perhaps none was.

Opinion of 1896

A SCRAPBOOK assembled by the late Mr. F. G. Klein, of Burlington, Wis., contains among other interesting clippings one extracted from the *Jefferson Demokrat*, a German weekly, published probably at Pottsville, Pa. Writing to the paper from Bennington, Kan., on the 19th of December, 1896, a reader speaks his mind regarding political and economic affairs.

In accord with so many other German-Americans, the writer has a poor opinion of politicians. "The old principles will prevail as long as the Republic," he declares; "but the politicians ruin the Party, because they are at loggerheads among themselves and disregard the principles of the fathers. Merely the excellent Cleveland holds fast and opposes the demagogues. Every honest citizen will respect him for it." Continuing, the letter writer relates:

"I refrained from voting for President (in the election of 1896), because I am against cheap silver; for McKinley I could not vote for the sake of principle and to have voted for Palmer (candidate of the National Democratic Party) would have been useless. It must pain every honest Democrat to observe how the old noble Party, which has made this country great, is being ruined and at that by unscrupulous demagogues who pretend to be Democrats."

The attitude adopted by Charles Schuler, for this is the writer's name, was held at that time by hundreds of thousands of German-Americans. His remarks regarding the economic conditions existing in the State of his residence are likewise enlightening:

"In Kansas the Populists will govern for the next two years; things will not thereby become worse. The farmers have maintained a difficult position for the past four years; a third lost their homes and are now tenants. This because of poor crops and poor prices. Wheat is higher this year; it sells at 70 cents the bushel, but for 12 cents more in Kansas City. Corn is only 10 cents a bushel; but 8 cents higher in Kansas City."

The communication is written in excellent German and the observations recorded throw interesting light on the conditions and opinions which prevailed when Bryan and McKinley battled over 16 to 1.

Early Benevolent Societies

IN 1942 a hundred years will have elapsed since the founding of the St. Georgius Society, erected in St. Nicholas Parish, New York City. Although it seems impossible to prove that it owes its existence to the Redemptorist Father Rumpler, Rev. John F. Byrne, C.Ss.R., historian of the Baltimore Province of the Congregation, leans to this opinion, because this early Redemptorist was "so strong an advocate of Catholic societies." "It was certainly he," Father Byrne has written us, "who merged this Society (St. George) with the St. Joseph Benevolent Society, which he had organized in the parish of the Most Holy Redeemer, New York, N. Y."

According to a former secretary of the C. V., Alfred Steckel, the merger occurred in 1845. Moreover, it was to Father Rumpler the pas-

tor of St. Mary's Church in Milwaukee wrote "about two years later," to inquire of him "about the character of a certain German secret society by the name of Sons of Hermann . . . which was gaining many members among the Germans." The inquirer was Father Michael Heiss who, in 1881, became the second Archbishop of Milwaukee.

Fr. Rumpler's reply is said to have caused Fr. Heiss, in 1847, to organize the St. Pius Society. Others followed in cities as far apart as St. Louis, Allegheny and Pittsburgh, Pa., Baltimore, Buffalo, and Birmingham, Pa., the latter on June 9, 1849. This list, as found in Mr. Steckel's article on the C. V., published in the *Records of the American Catholic Historical Society*, of Philadelphia (Vol. VI, No. 3, 1895, pp. 252-53), omits St. Michael's Society of Poughkeepsie, N. Y., founded in 1849.

However, we do believe St. Georgius Society, St. Nicholas Parish, New York City, was not really the first of its kind organized for and among German Catholics in our country. Rev. Maurice Imhoff, O.M.C., furnished us with the following information:

"The first German societies (established in Utica) were the Utica German Aid Society for the Sick and the *St. Joseph Society*, both organized in 1839 and both no longer in existence. The first one was disbanded last year (1934) and the latter several years ago." Just when this occurred is not known.

A favorable and rather extensive notice is granted by the *Missouri Historical Review* to Fr. George J. Hildner's parish history, "One Hundred Years for God and Country: St. John's, The Church and the Community, 1839-1940," the history of a German parish in Franklin County, Missouri. "The religious and educational life in the parish," says the writer, "form an interesting and romantic narrative, told in the clear-cut style of one who recalls the past and recognizes the present with full understanding, but not without a tinge of sadness." Let us remark that among the early pastors of the parish there appears the name of the late Chaplain Vattman, U.S.A., a personal friend of Presidents McKinley and T. Roosevelt.

Of particular interest are the further remarks of the *Missouri Historical Review*:

"The church farm at St. John's is said to be the only church demonstration farm in this section of the United States. The pastor, Father Hildner, is a leader among rural churchmen. He conducted seminars on rural church and community leadership in 1937 at the University of Missouri and in 1938 at the University of Illinois. The St. Louis religious vacation school experiment, conducted by Father Hildner in 1924, was the first diocesan endeavor of that kind in this country."

The church is located at Gildehaus, named after an original settler and benefactor of the parish.

BOOK REVIEWS

Received for Review

- Rumble, Rev. Dr. Leslie and Carty, Rev. Chas. M. Radio Replies. Vol. II. "Radio Replies," St. Paul, 1940. p. c., 357 p. Price 50 cts.
- Gooch, Robert Kent. The Petain Government and the Vichy Régime. Carnegie Endowm. for Internat. Peace, N. Y., 1940. p. c., 16 p. Price 5 cts.
- L'Eglise et l'ordre social. Lettre pastorale des archevêques et évêques américains, membres de la commission administrative de la N. C. W. C. (Traduction officielle). L'Ecole Sociale Populaire, Montreal, 1940. p. c., 30 p. Price: 15 sous.
- Archambault, le R. P., S.J. La Jeunesse et l'Action catholique. L'Ecole Sociale Populaire, Montreal, 1940. p. c., 64 p. Price: 25 sous.
- Mourret, Rev. Fernand, S.S. A History of the Catholic Church. Vol. IV: Period of the Later Middle Ages. Transl. by Rev. Newton Thompson, S.T.D. B. Herder Book Co., St. Louis, 1941. Cloth, 740 p. Price \$4.00.
- Schmiedeler, Rev. Edgar, O.S.B., Ph.D. The Rural South: Problem or Prospect? Cath. Conf. of the South, Richmond, Va., and Social Action Dept. N. C. W. C., Wash., D. C., 1940. p. c., 31 p. Price 5 cts.
- Rummel, Most Rev. Jos. F., S.T.D., LL.D. The Church and Social Order. A Summary. Cath. Conf. on Industrial Problems, Wash., D. C., 1940. p. c., 14 p.

Reviews

- McCann, Paul. A Valiant Bishop Against a Ruthless King: The Life of St. John Fisher. B. Herder & Co., St. Louis, Mo., pp. x, 277. Price: \$2.50.

BIOGRAPHIES of saints are not the welcome books they once were, when the children of a household, seated about the table, listened to the ponderous "Legend of the Saints" read for their edification. In breaking away from the Church and stressing faith at the expense of good works, Luther made these witnesses to the truth superfluous, so that before long the lives of the saints of the early Church disappeared from typical Lutheran homes, to be replaced by rather virulent polemical tracts.

One of the 50 reasons that induced Duke Anthony Ulric of Brunswick and Lunenburg to embrace the Catholic religion in 1710 was the fact that in the libraries of Catholics he always discovered the lives of the saints, spiritual and ascetical books, whereas he found no volumes of this nature in any libraries of Protestants. Conditions have changed greatly within the past 50 years, so that today Catholic homes where the legends of the saints are read to the household are indeed few.

Frequently an attempt is made to palliate this startling apathy by contending that the writers of such works are to be blamed for the situation; our modern biographies of the saints, we are told, should concern themselves more with the psychological and personal "making" of the saints, should paint the saints in modern colors, and should not place them on a pedestal the average person cannot reach. In most instances, however, the hagiographer cannot

carry out this program for the simple reason that adequate sources of information are not available. Certain mannerisms that might edify the compatriot will repel readers of a different mentality and different racial prejudices, so that a biography of a saint cannot be written in a way to appeal to all tastes.

And yet the biography of St. John Fisher by Paul McCann may reasonably be presumed to suit the tastes of readers in English speaking countries. The subject of the biography lived under conditions closely resembling those of modern times and was free from certain oddities which might prejudice modern readers against him. The author rightly claims that his book is more than a mere biography of a saint. In order to place every incident into its proper milieu, the author traces the political repercussions of English affairs on the continent and thus gives the reader a clear insight into the political situation of all of Europe, from the pope and emperor down to the revolting monk of Wittenberg and the host of so-called reformers. In outlining European history, Mr. McCann displays great moderation, avoiding proximity and at the same time telling his story clearly. It is astonishing how a short sentence or even a clause associates the valiant bishop of an English diocese with the momentous changes wrought on the continent. The stale and trite phrase, "it reads like a novel," is truly not misapplied in the case of the present work. Hence the fastidious modern reader has no excuse for passing over this volume by Paul McCann.

In order to satisfy modern taste the author had to suppress all learned disquisitions on special points of history. It is precisely this parade of scholarship which makes Fr. Bridgett's life of St. John Fisher such heavy reading. The scholar may deplore the absence of all references to sources, but will nevertheless discover the book contains an exposition of the findings of latest researches.

Mr. McCann has mastered the English sources, but trips now and then in referring to affairs on the continent. To mention only one instance, he alludes to the widespread use of Latin missals by the laity (p. 61); the prayer-book used by the laity on the eve of the Reformation was the breviary and its kindred manuals in Latin. The author accepts the hackneyed tirades of pessimistic preachers like Colet regarding the immorality of priests as genuine sources of history, overlooking that all preachers in modern times, just as those in the Middle Ages, constantly exaggerate the moral defects of their generation. I would say the stubborn fight which the English clergy and laity put up proves all such exaggerations groundless. However, these few flaws are so insignificant that we can heartily recommend this biography of St. John Fisher as the best biography of the saint.

JOHN M. LENHART, O.F.M.Cap.

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Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis, Mo.

The 1941 Convention Motto

We stand at the cross-roads of a new era in history. A great social revolution is at hand. To guide its course into proper channels is the task of every statesman of our day. But the task is too great for the mind and hand of any single man. We all must work together to see that this task shall be properly done. To accomplish this, however, requires sound social thought on the part of every one of us. Such thought must precede social action. Hence, there falls upon us all the duty to make fully our own, by thought, study, and discussion, the social ideas of the great Pope of the Workingmen—Leo XIII.

MOST REV. ALOISIUS J. MUENCH,
Bishop of Fargo, N. D.

In Commemoration of the Encyclicals

MANY special events are being arranged in commemoration of the issuance of the encyclicals *Rerum novarum* and *Quadragesimo anno*, whose fiftieth and tenth anniversaries will be observed next month. Numerous conferences have been arranged, devoted to a consideration of the messages contained in the papal documents, while Catholic newspapers and magazines plan to publish commemorative articles. The May issue of *Social Justice Review*, for example, will be given over largely to a discussion of the encyclicals.

Typical of the conferences to be conducted is the symposium on "The Good Life in an Industrial Era," under the joint sponsorship of the Department of Social Action, N. C. W. C., and Rockhurst College of Kansas City. The symposium will take place in the latter city on May 22, at the invitation of Most Rev. Edwin V. O'Hara, Bishop of that See. Following the mass, at which Bishop O'Hara will preach on "Fifty Years of the Social Doctrine of the Church," the first of three sessions will begin.

The morning period will be devoted to "The Good Life," its meaning and validity, enfranchisement of labor, and surety for management. The Director of the Central Bureau will be one of the discussion leaders at this meeting. The luncheon assembly will consider "Economic Democracy and the Organic Human Ideal," while in the afternoon the participants will discuss "National Co-operation and the Good Life."

Kansas Branch Receives Episcopal Mandate

THE Kansas Branch of the C. V. has received an official Mandate for Catholic Action in the Diocese of Wichita from Most Rev. Christian H. Winkelmann, Bishop of that See. At the same time the Bishop endorsed the Branch's attempt to stimulate interest in the C. V. throughout his Diocese and increase the membership.

"I would, indeed," he stated in his letter, "be pleased to see all societies of old rejoin our ranks and new societies of men and young men enroll in this faithful and staunch defender of the rights of the Church and of true Democracy."

In granting the Mandate Bishop Winkelmann commended especially the organization's efforts in behalf of the parochial school. "The Catholic Central Verein," he affirmed, "is deserving of the profound gratitude of bishops, priests, and laity for the constructive and religious and educational program sponsored by it throughout the eighty-six years of its existence . . . If today, we here in the Midwest are blessed to have a very fine parochial school system, we must not forget that it was the Central Verein that at all times urged the necessity of Catholic education for every Catholic child. For that reason, I gladly give to the Kansas Union of the Central Verein a Mandate

for Catholic Action. And it is my profound wish that the united societies devote themselves particularly to and cheerfully bring sacrifices for the cause of Catholic education.

"I hope that a most cordial welcome will be tendered you on the part of priests and the various parish societies as you approach them for this great Catholic work."

The expression of Bishop Winkelmann's regard for the C. V. should be an inspiration not only for members of the Kansas societies but of other State Branches as well. The Central Verein has developed and prospered largely by reason of the friendship of priests and in particular of bishops such as Bishop Winkelmann.

Two Bishops Become C. V. Life Members

TWO members of the hierarchy have become Life Members of the Central Verein. They are Most Rev. A. J. McGavick, Bishop of La Crosse, Wis., and Most Rev. Thomas E. Molloy, Bishop of Brooklyn. The former prelate donated \$150 and the latter \$100 toward the expansion Fund of the Central Bureau last year.

President William H. Siefen recently wrote to the two bishops, tendering Life Memberships in the organization in consideration of their generous gifts to the Fund, and both prelates accepted the offer.

Moreover, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., has instituted an In Memoriam Enrollment on behalf of his father.

It is more than gratifying to note that a considerable number of archbishops and bishops have become Life Members of the C. V. since this form of membership was established some 15 years ago. Ample testimony of the esteem in which members of the hierarchy hold the Central Verein and the Central Bureau.

A Splendid Response

WHILE almost four months have elapsed since the Central Bureau addressed an appeal for financial assistance to member societies and individual friends, contributions for this Emergency Fund are still being received. Nearly \$100 has been donated by 13 societies, priests and laymen within the past month. Total receipts, from 333 benefactors in 28 States, amount to \$4136.17. Eighty-eight bishops and priests have contributed \$870, 139 laymen \$1299.54, 24 laywomen \$356.13, 76 societies \$1608.50, and two institutions \$7.

The largest amounts have come from New York (\$1251), Illinois (\$626), Missouri (\$434.29), Ohio (\$383), and Wisconsin (\$244). The largest number of donors in any one State were from Missouri, with 59; others leaders are Illinois (43), Pennsylvania (34), New York (30), Wisconsin (29), and Minnesota (19).

Because of the splendid response to the appeal, the Bureau will escape the threatened deficit for the current fiscal year. The friends of the institution have generously helped to meet the emergency. Unfortunately, however, unless conditions materially change, a

similar situation may occur within a period of years. It is for this reason serious attempts are being made to complete the Bureau's Expansion Fund.

Opposing Birth Control in Connecticut

CONSEQUENT upon the request of Most Rev. Maurice F. McAuliffe, Bishop of Hartford, the C. V. and C. W. U. of Connecticut have joined forces with other Catholic societies in opposing two bills introduced into the State legislature intended to authorize the dissemination of birth control literature and information.

The bills, on the docket in both Senate and House, would authorize hospitals and other health institutions receiving State grants, as well as all hospitals and health institutions under the supervision of practicing physicians, to disseminate information or prescribe contraceptive devices to meet "health problems of unmarried people," and "for married persons regarding marriage problems, and give them access to medical information and supplies conducive to health."

At the recent quarterly meeting of the Connecticut Branches a resolution objecting to the bills was adopted and affiliated units of our organization have been asked to register their opposition to the measures by writing their representatives in the legislature. Hearings on the bills have been tentatively set for Apr. 10th.

The Central Bureau, on receipt of information regarding the introduction of the bills, promptly sent a copy of "Contraception, a Common Cause of Disease," by Dr. Frederick McCann, to each of the 259 pastors in the State of Connecticut. This pamphlet points out the fallacies of certain contentions of birth control advocates.

The spiritual director of the men's section, Rev. Anthony M. Kaicher, commenting on the intention of the sponsors of the bill, refutes the assertion "the mother of two children is tolerated, of four endured, of six outside the pale of society, of eight a nuisance, of ten a calamity, of twelve a brute."

Over a period of months the Rev. Francis J. Barrett, of Waterbury, has carried on a controversy regarding birth control with Mr. Horace D. Taft, of Watertown, brother of former president Taft, and an advocate of artificial birth control. The articles of each have been published in the *Waterbury American*.

Members of Hierarchy Generous Contributors to Expansion Fund

CONTRIBUTIONS from several members of the hierarchy intended for the Central Bureau Expansion Fund have been received, the committee in charge of the drive, headed by Mr. F. Wm. Heckenkamp, reports. Since last fall a total of \$225 has been donated by five archbishops and bishops.

The gifts include the following: Most Rev. Joseph F. Rummel, Archbishop of New Orleans, \$50; Most Rev. Joseph Schrembs, Archbishop-Bishop of Cleveland, \$50; Most Rev. Henry Althoff, Bishop of Belleville, Ill., \$100;

Most Rev. James A. McFadden, Auxiliary Bishop of Cleveland, \$25; and Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., \$100. As reported elsewhere in this issue, the gift of Bishop Muench will be used to institute an In Memoriam Enrollment for his father, the late Mr. Joseph Muench, of Milwaukee. Last year the gifts of 18 other archbishops and bishops to the Fund amounted to \$800.

Virtually all affiliated State Branches have undertaken to raise their share of the \$75,000 sought to maintain and if possible extend the activities of the Central Bureau. The C. U. of Missouri is planning to launch in the near future an intensive campaign to raise its self-assumed share of \$7500, while the officers of the C. U. of Arkansas have given the question considerable attention and publicity, largely through the columns of the Little Rock *Guardian*.

On Mar. 3rd we received \$50 as the gift of the St. Joseph Benevolent Society of San Francisco. The California Branch has undertaken to contribute one dollar per member, the money to be realized through social affairs, individual gifts and other means.

Philadelphia Volksverein Observes Silver Jubilee

UPWARDS of 200 men and women participated in the silver jubilee celebration of the Volksverein, as the C. V. federation in Philadelphia is known, on Feb. 22-23. The two-day celebration was remarkable in many respects, not least in the spirit of enthusiasm manifested by the delegates.

The principal meeting was the dinner session on Saturday evening. Most Rev. Hugh L. Lamb, Auxiliary Bishop of Philadelphia, was the guest of honor and main speaker on this occasion; he congratulated the organization on its accomplishments, particularly for having championed and promoted so faithfully the parochial school. The attendants at the dinner had come from Connecticut, Maryland, New Jersey and New York, as well as from outlying districts of Pennsylvania.

Other speakers at Saturday's session were Rt. Rev. Msgr. Edward F. Hawks, of Philadelphia, who spoke on "The Lay Apostolate"; Rt. Rev. Msgr. Bernard A. McKenna, president of the American Catholic Historical Society, who discoursed on the theme, "The Day We Celebrate"; Rev. John M. Beierschmidt, C.Ss.R., spiritual director of the C. W. U. of New York; the Hon. Vincent A. Carroll, associate judge, Court of Common Pleas; Mr. William H. Siefen and Mrs. Mary Filser Lohr, presidents of the C. V. and N. C. W. U. respectively. Mr. Charles F. Gerhard, president of the Volksverein, acted as toastmaster.

Rev. Francis J. Brecker celebrated the jubilee mass on Sunday, the sermon being preached by Fr. Beierschmidt. Following the services the delegates proceeded to Independence Hall and St. Mary's Churchyard, where a wreath was placed on the grave of Commodore John Barry by Mr. Siefen and Mrs. Lohr. Principal speaker at the meeting on Sunday afternoon was Rev. William D. Bruckmann, spiritual director of the local C. W. U. section, on present social conditions. The meeting, presided over by Rev. Henry J. Steinhagen,

former spiritual director of the Volksverein, was also addressed by Dr. Anna Dengel, superior of the Medical Mission Sisters, Rev. Stephen J. Landherr, C.Ss.R., and the national presidents.

Of particular inspiration to the participants was the presence of a large number of priests, in addition to Bishop Lamb.

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: New York City, August 16-20.

C. U. and C. W. L. of Illinois: Springfield, May 24-25.

C. V. and C. W. U. of Connecticut: New Britain, June 7-9.

Cath. State League and C. W. U. of Texas: Pilot Point.

C. V. and C. W. U. of New York: New York City, August 16-20, simultaneously with convention of C. C. V. of A.

C. U. and C. W. U. of Arkansas: Subiaco, August 31-September 1.

C. V. and C. W. U. of California: August 31-September 1.

C. U. and C. W. U. of Missouri: St. Charles.

C. V. and C. W. U. of Minnesota: Sleepy Eye.

Credit Union Notes

A PARISH credit union has been organized in Ss. Peter and Paul parish, at Mankato, Minn., within recent weeks. The secretary-treasurer is Mr. Henry F. Leonard, former member of the finance committee of the Catholic Aid Association of Minnesota. Also within the past few weeks members of St. Barbara's Parish, St. Louis, have established a credit union.

The St. Basil Parish Credit Union of Pittsburgh reports a membership of 442; 182 loans, amounting to \$28,990, were made during 1940. At the present time \$21,446 in loans are outstanding; total assets are listed at \$30,332.22.

Members of the C. V. of Pennsylvania helped to organize a parish credit union in St. Joseph's Parish, New Kensington, Pa., last November. Plans are under way to institute a credit union conference, to be composed of representatives of parish unions in several Pennsylvania communities.

Although less than a year old, the Sacred Heart Parish Federal Credit Union, of Hallettsville, Tex., has a membership of 98 and share capital of \$3531. Thus far \$985 has been authorized in loans to members, at an interest rate of one percent per month, or six percent per year on loans made for a period of six months or more. President of the union is Mr. Jos. A. Grahmann, for 29 years secretary of the St. Joseph Society of Hallettsville, an affiliate of the C. V.

Capital assets of \$12,318.97 were reported by the St. Joseph's Credit Union of Bexar County, Tex. (San Antonio), at the end of last year. A total of \$1134.04 was listed as cash on hand, the balance being distributed be-

tween loans (\$7184.93) and investments (\$4000). Share capital is reported at \$11,415.25, the guaranty fund at \$407.91, and the undivided earnings account at \$495.81. Interest collected amounted to \$882.57, while operating expenses were recorded at \$194.40, including salaries, advertising, supplies, and similar items.

While membership in this union is open to all Catholics residing in Bexar County, about 90 percent of the shareholders belong to St. Joseph's Parish, San Antonio.

From Coast to Coast With the C. V.

REPORTS from all sections of the country indicate that affiliated State Branches and leagues of the C. V. are engaged in their customary diversified activities. The accounts of a number of recent meetings and projects follow:

Members of the Texas Catholic State League, the majority of whom also belong to the Cath. Life Insurance Union of that State, are conducting a vigorous campaign in opposition to a bill introduced into the legislature providing a crippling tax on fraternal benefit societies. The opposition is based on the ground that the bill discriminates against organizations of this nature, inasmuch as other non-profit groups are not subject to like taxation.

The Branch is also continuing its opposition to the ratification by Texas of the Child Labor Amendment, which question has been brought up in the legislature again this year. At the same time, the members are agitating for a more equitable redistricting of the State, in conformity with the constitutional provision requiring that the number of senators and representatives in the legislature be re-determined every ten years according to the census.

A resolution opposing changes in the State law, to permit the dissemination of birth control information, was adopted by the Connecticut Branch of the C. V. at its quarterly meeting, held Mar. 9th in Waterbury. Both the men's and women's sections will be represented at the hearings on the two bills intended to change this portion of the State law; the hearings will take place Apr. 10th. The large audience of delegates and visitors was addressed by Mr. William H. Siefen, president of the C. V., and Rev. Peter J. Cuny, pastor of St. Cecilia's Parish, where the meeting was held. Motion pictures of the New Ulm convention were exhibited by Mr. Theobald J. Dengler, of New York City.

On Mar. 16th the Brooklyn Federations of men and women, affiliated with the C. V. and C. W. U. of New York, sponsored a joint exhibit. The men's display was concerned with the activities of the Central Bureau and the Central Verein. For the former exhibit a number of photographs, sample copies of C. B. publications, and descriptive information were arranged on a large board; the structure, history and accomplishments of the C. V. were graphically portrayed in the second panel.

Of great encouragement to officers and members of the Reno-Sedgwick County societies, associated with the C. V. of Kansas, was the presence of a large number of young men at the inter-parochial meeting held toward the end of February at Andale. Three priests participated in the deliberations, Rev. A. A. Hermann, Colwich, Rev. Forest Barker, Galena, and Rev. J. E. Hackenbroich, new pastor of St. Marks.

Spirited discussion centered about the resolution of the 1940 State convention, on civic obligations, and about proposed legislation. The members were urged to do all in their power to assist the young men drafted for service in the army; the C. B. pamphlet, "Guide Right," was referred to in this connection. Mr. Michael Mohr, president of the Branch, announced the appointment of an agitation committee whose duty it will be to secure new members. The letter from Bishop Chris-

tian H. Winkelmann, of Wichita, granting the Branch the Mandate for Catholic Action in his Diocese, was read at the meeting.

An extended address on "The Purpose and Operation of the Catholic Conference on Industrial Problems" by Mr. August F. Brockland featured the session of the St. Louis and County District League, held Mar. 3rd at St. Barbara's Parish hall. Special reports were presented on credit union activity, the public speaking course sponsored by the League at the Central Bureau, legislation, and benevolent societies. A penny collection taken up at the meeting for the youth movement of the C. V. amounted to \$2.32.

A review of the year's accomplishments and a discussion of activities for 1941 distinguished the recent assembly of the Hudson County Branch, held in St. Joseph's Parish hall, Union City, N. J. President Charles P. Kraft, of the New Jersey State Branch, commented especially on youth activities, referring to the youth gathering held at Newark in February. The Branch has co-operated with the women's section in sponsoring a number of joint social and other events in recent months. Mr. Louis M. Seiz, former president of the State organization, is head of the Hudson County Branch.

Not long ago we received a gift of \$25 from the New York City section of the Kolping Society, intended to assist German prisoners of war. The money was transmitted to the commander of a British prison camp in Canada, from whom we received a cordial acknowledgment. Other gifts of this character, from units of our organization, will be welcome.

Officers of the Ss. Peter and Clemens Society, St. Paul, one of the largest affiliates of the C. V. of Minnesota, report exceptional success has attended the plan suggested by us for raising funds intended for the Central Bureau. A small box is placed at the rear of the meeting hall and the members are invited to contribute whatever they wish for this purpose at the monthly sessions. The plan has been promoted by Mr. William Pohl, Mr. Albert J. Mueller, and Dr. John Giesen.

St. Joseph's Society of New Ulm, Minn., host to the 1940 convention of the C. V., announces a total membership of 645 as of Jan. 1st of the present year. Of this number 618 are adults and 27 juveniles. Fifty-three members received \$921 in sick benefits during 1940.

An Account of Many Accomplishments

ADDRESSING the members and friends of a sodality of young men on the occasion of the organization's golden jubilee, the late Bishop Peter J. Muldoon expressed surprise, if not doubt, that it should have been possible for the younger generation to carry on that long an endeavor of this kind. He had, the Bishop said, participated in all possible kinds of jubilees, but never yet in the golden jubilee of a society of young men.

Organized on January 15, 1891, the St. Aloysius Young Men's Society, of Allentown, has added new proof that a golden jubilee is a possibility to which societies composed of young men may aspire. The occasion was celebrated in a befitting manner on January 26-27, and, with what the Germans call *eine Nachfeier*, on the evening of Tuesday, January 28. In addition to the rather elaborate program, the Sou-

venir intended to commemorate the event contains a concise history of an organization which, as long ago as 1905, erected a club building at a cost of \$30,000. Eighteen years later the structure was remodeled and added to at a cost of approximately \$120,000. It was in the auditorium of this building the meetings of the C. V. convention of 1924 were conducted. In both cases the building program was carried out under the leadership of Mr. Herman Spiegel.

There is the further record of St. Aloysius Young Men's Society having raised \$8,000 to be used as a down payment on the mansion and grounds of an estate, acquired by the late Rt. Rev. Msgr. Peter Masson in 1913, with the intention of erecting what is now known as Sacred Heart Hospital. Twenty-seven of its members served in the armed forces of the country during the World War.

The Society, whose membership was augmented in 1929 by that of St. Joseph Benefit Society, organized in 1869, now has 425 members. It is one of the strongest affiliates of our Lechatal Verband and is, of course, also incorporated in the C. V. of Pa.

With Members of the C. V.

EARLY in March the Rev. John S. Brockmeier, spiritual director of the Illinois Branch, N. C. W. U., assumed temporary editorship of the *Western Catholic*, Catholic weekly of Quincy. The appointment was announced by Most Rev. James A. Griffin, Bishop of Springfield. Fr. Brockmeier succeeds Rt. Rev. Msgr. M. J. Foley, who died recently.

President William H. Siefen and Mr. Albert A. Dobie, general secretary of the C. V., will represent the organization at the annual solemn military field mass to be celebrated at the tomb of the Unknown Soldier in Arlington, Va., on May 25th by Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond.

Necrology

IN retirement since 1934, the Rev. Albert Thomas Reininger, of Racine, Wis., has died. He was the oldest priest in the Archdiocese of Milwaukee, having been ordained in 1881 at St. Francis Seminary. The deceased had been a Life Member of the C. V. since April, 1928. Born in Ulm, in the Oberkirch District, Archdiocese of Freiburg, on Dec. 21st, 1850, Fr. Reininger came to America as a young man, landing Sept. 20, 1869.

Having entered the seminary at St. Francis, he was ordained on June 26, 1881, after which he filled a number of pastorates in the Archdiocese of Milwaukee; during the nineties, for instance, he served at St. Norbert's Parish, Roxbury, at St. Boniface Parish, Milwaukee, and later at Kansasville. In 1915 he became chaplain at St. Mary's Hospital, Racine, where he spent the remainder of his life. Following his retirement seven years ago at the age of 83, the deceased continued to live at the hospital.

The former president of the New York Branch of the C. V., Mr. William Burgess, died at his home in Brooklyn on Mar. 10th after an illness of two weeks. He was 73 years old.

The deceased had been actively associated with a number of Catholic organizations. In 1909 he was elected president of the C. V. Branch, while in 1916 he served as chairman of the committee in charge of the arrangements for the national convention of our organization, held in New York City; in 1929 he once more accepted an office in the Branch, as treasurer. Moreover, Mr. Burgess was vice-president of the Leo House in New York City.

Born in Paderborn, Germany, on Oct. 20, 1867, the deceased came to this country as a boy of 14. For many years he was president of the Standard Dairy Company, a Manhattan dairy products firm, a position he resigned 14 years ago. Mr. Burgess is survived by three daughters, a son and a brother. Funeral services were conducted in St. Matthew's Church, Brooklyn, on Mar. 13th.

The East St. Louis, Ill., District League lost one of its most active members with the passing of Mr. Oscar H. Gain, the secretary, on Mar. 19th. The deceased, who was 39 years old, succumbed to influenza.

Mr. Gain was for many years associated with the Illinois section of our organization, having been a regular attendant at State Branch conventions. Surviving are three sisters and a brother. The funeral was conducted at St. Henry's Church on Mar. 21st.

Miscellany

LIBRARIES in schools, colleges and universities, as well as other institutions which keep *Social Justice Review* on file have received copies of the Index to Volume XXXIII of our monthly. The Index was prepared immediately following the publication of the March issue, completing the volume of 11 numbers.

Other subscribers to our journal desiring the Index may secure copies from the Central Bureau, 3835 Westminster Place, St. Louis, Mo.

Two years ago the Natl. Cath. Women's Union undertook to provide a burse of \$5000 for a seminarian in the Diocese of Fargo, N. D. By Mar. 1st the amount collected had reached \$2209.60.

Contributions for the burse, known as that of the Lady of Good Counsel, have also been received from a few laymen and C. V. societies. Within the past several weeks, for example, Mr. Willibald Eibner, K.S.G., of New Ulm, Minn., former president of the C. V., donated \$10, and the St. Michael's Society of Poughkeepsie, N. Y., \$5 for this purpose.

The Connecticut Branch of the C. V., oldest of all State groups in the organization, will conduct its 54th annual convention at New Britain on June 7-9. This was announced following the quarterly session of the Branch held Mar. 9th; while the convention city had been selected last year, the dates for the assembly were chosen only recently, after consultation with the local convention committee.

The sites for many of this year's Branch meetings have now been selected, although the final dates for some of the meetings have not thus far been announced.

A rather unusual co-operative effort has resulted happily for the Medical Mission Sisters. The president of the C. V., Mr. Wm. H. Siefen, had reported to the C. B. the willingness of a dentist at New Haven, who was closing one of his two offices, to donate the complete equipment of one of them to a mission society. Did we know of an institution wishing for a first-class dental outfit? Ultimately the valuable gift found its way to the Medical Mission Sisters at Philadelphia. Dr. Anna Dengel, Superior, gave the final touch to the transaction by writing us:

"This is just a brief note to tell you that the dental equipment, which you kindly directed to our Society, was received from Dr. Zernitz this morning. We are very grateful indeed."

On several occasions we have referred to the Polish Roman Catholic Union and its Archives and Museum at Chicago; the American-Swedish Historical Foundation conducts a similar institution in the City of Philadelphia, considered "the outstanding repository of American-Swedish history and culture in the United States."

Like the C. V. Library, in its chosen field the museum referred to offers research facilities in every branch of American-Swedish history and life. Special rooms are dedicated to outstanding Swedish Americans, a feature we have not dared to think of.

The virtue of thrift is called to the attention of readers of the Monthly Activities Letter addressed to youth organizations by Rev. Edward A. Bruemmer for the month of April. "Since the goodness of men and women," the second vice-president states, "depends in no small measure on their economic position in society, what better habit could young people mold into their lives than that of thrift? Those who squander their money, who spend it prodigally, can never hope to be secure."

Fr. Bruemmer urges that the April meeting be devoted, in part at least, to a consideration of the merits and importance of the mass. He further suggests the young men examine the pamphlet, "City Slickers and Dumb Farmers," and recommends a series of farewell parties be sponsored by individual units for the members of their groups who are inducted into military service.

Within less than one month after it had been published, a total of 8123 copies of the Central Bureau free pamphlet, "Guide Right," were distributed. Toward the end of February the secretaries of all affiliated C. V. societies were offered copies of the brochure, intended for the men called to serve with the nation's armed forces. It was suggested that distribution should be left to pastors. The responses to date have come from societies in 13 States.

The Knights of St. George, through their president, Mr. John Eibeck, ordered 2500 copies of the publication, to be billed to the organization, while other orders have come from the District of Columbia and from Canada. The chaplain of an army camp in Virginia requested 500 copies.

From many army chaplains, as well as other priests and those laymen acquainted with the problems treated in "Guide Right" have come expressions of warm commendation of the pamphlet.

It is well known, of course, that the late Archbishop Arthur J. Dros-saerts, of San Antonio, had a fond regard for the Central Verein and the National Catholic Women's Union. He manifested this in many ways and frequently: by counseling the officers and members of our Texas Branch, by

acting as episcopal spiritual director of the pilgrimage to Rome sponsored by the organization in 1927, and as late as last year by contributing to the C. B. Expansion Fund.

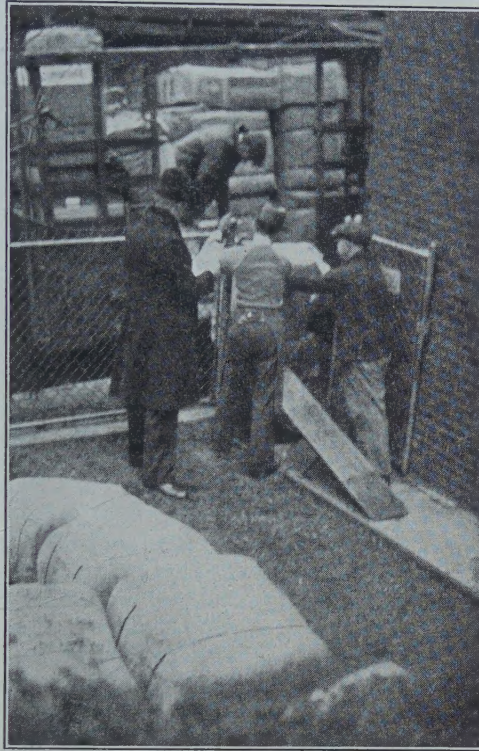
Writing to Mrs. Mary Filser Lohr, president of the N. C. W. U., Miss Maria Esser, niece of the Archbishop, remarked not long ago: "Both my uncle and I spoke frequently about the lovely convention [held in San Antonio in 1936] and the delegates who honored our city with their presence. His Excellency always had a special love for the Catholic Central Verein of America and he admired its great work..."

The gift, intended for a designated mission purpose, forwarded to us from a certain monastery in Illinois, was accompanied by the assurance:

"We always receive a reply from the missionaries when we send the alms to you for them and know they obtain the entire amount."

Some of our most interested readers are women. One of these, writing from Rhode Island, says:

"The last issues of both your publications are grand. You always write what is particularly helpful at the time of printing."



Third mission gift shipment of fiscal year. Loading from Central Bureau Feb. 5th.

DAS SOZIALE APOSTOLAT

ERLASSE UND VERORDNUNGEN EINES GEISTLICHEN REICHSFÜRSTEN.

DIE Einsicht, Deutschland sei ehemals ein föderalistisches Staatswesen gewesen, dessen einzelne Teile weitreichende Selbstständigkeit besaßen, fehlt den meisten Amerikanern. Selbst der von Deutschen abstammende Wendell Willkie gab sich bisher in dieser Hinsicht arge Blößen, so oft er von der Heimat seiner Väter sprach. Der frühere Geschichtslehrer, das will der genannte Präsidentschaftskandidat gewesen sein, hat anscheinend nie bei Bryce (The Holy Roman Empire) folgende Sätze gelesen:

“On the walls and gates of hoary Nuremberg the traveller still sees emblazoned the imperial eagle, with the words: *Senatus populusque Nurembergensis*, and is borne in thought from the quiet provincial town of today to the stirring republic of the middle ages.”

Die, möchten wir hinzufügen, erst im ersten Jahrzehnt des vorigen Jahrhunderts ihre Selbstständigkeit einbüßte. Und derartige Gemeinwesen, Freie Reichsstädte, gab es mehrere hundert im alten Römischen Reich deutscher Nation. Daneben noch Fürstbistümer, die sozusagen Wahlmonarchien waren und keineswegs absolutistisch regiert wurden. Wie denn überhaupt der fürstliche Absolutismus in Deutschland spät zur Herrschaft gelangte, nachdem die spanischen und französischen Monarchen das böse Beispiel gegeben hatten.

Doch litt Deutschland mehrere Jahrhunderte lang an einem anderen Uebel: der Kleinstaatserei. Sie erwies sich sowohl in politischer als auch in wirtschaftlicher Hinsicht schädlich. Merkwürdigerweise gewann das deutsche Volk dabei auf geistigem und kulturellem Gebiete, eine Erscheinung, die wir bereits aus der Geschichte von Hellas kennen. Man vergleiche z. B., die kulturellen Leistungen der kleinen deutschen Staaten und Städte mit jenen französischer Provinzen oder englischer Städte gleicher Grösse zur selben Zeit. Der Unterschied fällt sehr zu Gunsten Deutschlands aus. Doch nicht davon soll nun die Rede sein; wir wollen vielmehr Einblick gewähren in das Treiben eines geistlichen Fürstentums zu Beginn des 18. Jahrhunderts, als auf wirtschaftlichem Gebiete der Merkantilismus herrschte, während der aufgeklärte Absolutismus Regierungsgrundsatz war. Wir schöpfen das Material für unsere Darstellung nicht aus Büchern; als Unterlage dient uns vielmehr eine Sammlung von Erlassen (zum Anschlagen und Aushängen bestimmte Einblattdrucke), die sich im Besitz des Verfassers befinden, dessen Vorfahren zum Teil Offiziere in der kleinen Armee des geistlichen Reichsfürsten waren, der in der Residenz zu Würzburg Hof hielt.

Die Sammlung besteht aus 250 Mandaten, d. h. behördlichen Erlassen. Ausgegeben worden sind sie in den Jahren 1711-1726 zu Würzburg, der Residenzstadt der Bischöfe von Würzburg, die auch Herzöge von Franken und Fürsten des heiligen römischen Reiches waren. Zu der Zeit, als unser Sammelband entstanden ist, führte Johann Phillip von Greiffenklau (1699-1719) den Krummstab, unter dem, wie das Sprichwort sagt, es sich gut leben lässt. Und was er mit landesväterlicher Fürsorge zum Wohl und Weh des schönen Ländchens verordnete, das können wir nun nachlesen. Mag immerhin das Papier vergilbt und der Einband zerrissen sein und der Wurm an manchem Blatt genagt haben, der Geist, der aus dem alten Folianten spricht, wird uns lehren, wie ähnliche Ursachen ähnliche Wirkungen hervorbrachten, und dass drohende Pest Erlasse hervorriefen, ähnlich jenen, die man auch heutzutage bei drohender Volksseuche anwendet. Manches erscheint uns weise, anderes töricht, und wieder anderes zu hart; doch der wohlwollende Absolutismus des geistlichen Reichsfürsten mutet uns doch als recht gemächlich an in Vergleich zu dem Wesen, das nun über uns schwebt, aller Demokratie zum Trotz, dem totalitären Staate.

Freude und Jammer, das Erhabene und das Lächerliche wohnen oft dicht beisammen; das führen auch diese Mandate uns vor Augen. Das Erste der langen Reihe bestimmt, dass am 10. Nov. 1711, ein Dankgottesdienst abzuhalten sei, „wegen der am 12. des Monats Octobris zu Frankfurt am Mayn“ glücklich vollzogenen Wahl Carls III. von Spanien, „zu einem Römischen König und Kayser,“ als solcher Karl VI., „wie auch wegen dero so glücklich vollbrachter Meerfahrt.“ Die Feierlichkeit bestand aus einer Prozession, die bereits um 7 Uhr morgens begann, und aus Hochamt und Predigt; worauf von der „samtlichen Clerisei“ das *Te deum laudamus* „gesungen wurde,“ unter Lösung der Stuck (Kanonen) und Läutung aller Glocken der Kirchen in dieser Unser Residenzstadt“. Doch wie ein Missklang dringt in diese Festfreude die Nachricht, dass im Königreich Ungarn eine „gefährliche Seuche unter dem Hornvieh dergestalt grassiere,“ dass Johann Phillip auf das schärfste anbefehlen muss, kein Vieh aus Ungarn über die Grenze zu lassen oder dort zu kaufen. Obgleich zur Zeit die Seuche noch nicht im Hochstifte grassierte, enthält dieses Mandat bereits Verordnungen über das Verscharren „des etwa gefallenen Viehes“. Eine weitere Verordnung trägt die Uberschrift: „Hülfs-Mittel so wider gegenwärtigen häufigen Umfall des Rindviehs erpriesslich zu gebrauchen.“ Jedoch scheint die Quarantäne nichts genutzt und die Abwehrmittel nicht so ganz sicher gewesen zu sein. Denn am 23. November, 1711, wird bei Strafe verordnet, das gefallene Vieh nicht auf dem Schindanger liegen zu lassen, noch es ins Wasser zu werfen. Es soll tief eingegraben, von oben mit Kalk be-

deckt, und „alsdann mit Erde wohl verscharrt werden.“ In einem weiteren Mandat vom 7. Oct. 1712, wird dringest befohlen, das verendete Thier „mitsambt der Haut“ zu vergraben und alle öffentlichen Viehmärkte werden untersagt. Ferner wird den Unterthanen angerathen, sich zeitig mit dem von einem „besonderen Sanitäts-Concilium zusammengetragenen mit guten Effect probirten Rettungs-Mitteln“ zu versehen, „so Wir zu Jedermanns Trost, Hilfe und Nutzen besonders in Truck geben lassen.“ Armer Bauer, möchte man sagen, wenn man aus dem Inhalt des nächsten Mandates lernt, dass die Seuche auch unter den Schafen und Schweinen sich hat „verspühren lassen“; und auch den Metzgern mag es nicht leicht geworden sein, ihre Kundschaft mit Fleisch zu versorgen; denn im selben Bericht heisst es, „dass auch weder Schweine oder Schaf-Viehe, es möge herkommen, wo es wolle, von Jemanden in allhiesiges Hochstift gebracht oder durchgeführt, noch aus hiesigem Hochstift hinaus verkauft oder sonstens auf einige Weise hinaus practiciret werden soll.“

Aber nicht nur Bauern und Metzger und das fleisshessende Publikum litten unter dem Absterben des Viehes, sondern auch die Juden. Ein Mandat vom 4. November belehrt uns: „Demnach der hochwürdigste Reichsfürst missfällig haben wahrnehmen müssen, dass trotz Schutzpatent der eingeschlichenen Viehseuche halber“, die Juden bedroht werden, „dass es gar zu Mord und Todtschlag“ kommen dürfte: „Als wird hiermit bey Vermeidung empfindlicher hoher Bestrafung ernstlich inhibirt und verboten“ die Juden „weder mit Worten noch Werken anzutasten“, oder mit „einiger That-Handlung sich an Ihnen zu vergreifen“. Im Dezember endlich durften wieder Schweine eingeführt werden, aber bereits im Jahre 1714 befürchtet die Regierung eine neue Seuche und ergreift Massregeln. Doch scheint sie nicht zum Ausbruch gekommen zu sein und auch später hören wir nichts mehr von einem unter dem Hornvieh wüthenden Contages. Dagegen wurde im Juni 1714 die Ausfuhr des Rindviehs untersagt, nachdem der Bericht über den Bestand des Viehs, den die Regierung im Mai eingefordert hatte, ungünstig ausgefallen zu sein scheint. Da „zuverlässiger Anzeige nach viel gemästetes und ungemästetes Vieh aufgekauft und ausser Land getrieben worden“, sei es zu wissen nötig, „wie viel Vieh in dem Hochstift Würzburg eigentlich vorhanden“, heisst es in diesem Erlass. Mit der Confiscation wurde allen gedroht, die es wagen würden, der Verordnung zuwider Ochs oder Kuh ausser Landes zu „practiciren“. Schweine durften mittlerweile noch ungestört die Grenzen des kleinen Vaterlandes überschreiten und sich ausserhalb des Hochstiftes zu Wurst machen lassen. Aber am 25. April 1715, traf auch ihre Sippe das Ausfuhrverbot, „da ein grosser Mangel an Schweinen zu besorgen stehet“. Die Ausfuhr des Getreides wurde zum ersten Mal

im Jahre 1724 untersagt, wegen einiger Jahren „nacheinander erfolgten zimblichen Misswachses“, und weil wegen dieser Ursache und der vermehrten Ausfuhr „eine Teuerung sich hervor zu tun allbereits beginne und der Frucht-Preyss merklich steigen tue.“ Um der Teuerung zu steuern, wurde im Februar 1725 das Branntweinbrennen aus Getreide verboten. Es müssen böse Zeiten gewesen sein, denn eine ganze Reihe von Mandaten verbietet auf das strengste jede Getreideausfuhr, und sei es auch nur in Fässern, Säcken oder Kübeln.

(Fortsetzung folgt.)

F. P. K.

Eine Wäschefrage.

JENES unglückselige Ding, Geld genannt, ist unter obwaltenden Umständen ein unumgänglich notwendiges Bedürfnis aller Missionare. Doch vermag man ihnen auch noch in anderer Weise zu helfen, und zwar nicht nur mit Kirchensachen. Eine von mehreren Möglichkeiten, Missionaren sich hilfsbereit zu erweisen, erwähnt der hochwst. Bischof und Abt Bonifatius Sauer, O.S.B., der uns jüngst aus Tokunaga, Korea, schrieb:

„Die schönen Hemden und Sockensocken waren recht willkommen, ebenso das beigegefügte Leinen. Sie haben mir damit wieder manche Sorgen abgenommen, denn es ist in heutiger Zeit nicht leicht für 70 Missionare Wäsche zu beschaffen, ganz abgesehen davon, dass man hier solches fast nicht kaufen kann und es sehr teuer ist. Sollten Sie mal wieder solche Hemden und Socken im Lager haben, so wäre ich Ihnen recht dankbar, wenn Sie mir wieder eine kleine Freude bereiten könnten. Jederzeit sind wir auch recht dankbar für Woldecken und Leinentücher, da man ja von zuhause so schnell nichts mehr erwarten kann. Bei der grossen Anzahl der Missionare ist man um jedes Stück Wäsche dankbar.“

Bisher war es uns immer noch möglich, Sendungen an Missionare im Inneren Afrikas gelangen zu lassen. Allerdings erhielten wir die Empfangsbestätigung für eine am 6. August, 1940, abgesandte Gabe erst am 3. Januar d. J. Das betf. Schreiben, vom 15. Okt. l. J., drückt die unverhohlene Freude seines Verfassers, des Benediktiners Odo Braun aus. Er erklärt:

„Sie haben mir damit eine grosse Freude bereitet und der Mission einen sehr grossen Dienst erwiesen. Recht gerne werde ich den einzelnen Wohltätern einen Dankbrief schreiben.“

Pater Odo versieht das z. Zt. so schwierige Amt eines Missionsprokurators. „Wir sind hier 60 Priester,“ heisst es in seinem Schreiben. „Wenn ich für alle Intentionen hätte, könnten wir das Missionswerk retten, bis wieder bessere Zeiten anbrechen.“ Doch nicht nur für den Unterhalt der Missionare hat Pater Odo zu sorgen. „Ich habe ausser meinem Amte als Prokurator,“ meldet er, „noch das hiesige Aussätzigenheim zu leiten, indem wir mehr als eintausend Aussätzige versorgen. Mit diesen bete ich viel für die Wohltäter, denn ich hoffe, dass gerade das Gebet dieser armen Kranken viel vermag.“

Wie viel Geld wurde nicht in der verflossenen

Sylvesternacht schändlich verschwendet. Ein Bericht über den Verlauf der „Feier“ — — er schildert das wüste Treiben wie etwas ganz Selbstverständliches — — erklärt, der Champagner sei geflossen wie noch nie zuvor. Die sog. *cover charges* beliefen sich von \$2.50 bis \$10.00. Es waren keineswegs nur die Kinder der Welt, die solch umgebührliehen Luxus trieben. Dies beweist die Anzeige der Frühmessen in einem St. Louiser Tageblatt. Auf derselben Seite mit den tollsten Vergnügungen stand zu lesen, und zwar handelte es sich um eine bezahlte Annonce, von 3 Uhr morgens an würden Schnappmessen in genannter Kirche gelesen!

Miszellen.

DER bereits am 18. Nov. 1928, von hochw. Henry E. Koenes, Pfarrer der St. Heinrichs Gemeinde zu Philadelphia, gegründete St. Elisabeth Verein betreut seit der Zeit alleinstehende deutsche Mädchen in jener Stadt. Er ist bestimmt, ihnen ein Heim und religiöse, geistige und finanzielle Hilfe zu gewähren.

Ihr 12. Stiftungsfest beging diese Gruppe deutscher Mädchen mit der Aufführung des religiösen Schauspiels „Die hl. Elisabeth von Thüringen.“

Langsam gelangt man in unsrem Lande zur Kenntnis des Umschwungs, der sich in Japan vollzogen, seit die Regierung die neue Staatsform angenommen. Auch auf die Missionen hat die neue Lage der Dinge Einfluss ausgeübt.

Bereits zu Beginn dieses Jahres waren alle fremdgeborenen Bischöfe und Missionsoberen zurückgetreten. An ihrer statt hatten die meisten Missionen einen in Japan geborenen Apostolischen Administrator erhalten. Nur vier oder fünf Missionsgebiete, aus einer Gesamtzahl von 15, warteten noch auf die neue Besetzung.

Nur weiss man nicht, wie es nun weiter gehen wird mit dem Unterhalt der Missionen. Jedenfalls wird man ohne die Gaben der amerikanischen Katholiken kaum auszukommen vermögen.

Alle der Central-Stelle überwiesenen Bücher werden vorsichtig auf ihren Wert geprüft. Die für die Bibliothek des C. V. ungeeignet befundenen Bände werden sofort sortiert und an Missionare, Schwestern und Bibliotheken verteilt. So ging eine Sendung an die Carmeliterinnen zu Corpus Christi in Texas. Man schrieb der Central Stelle darauf:

„Wir erhielten dieser Tage das Paket mit den deutschen Büchern, dessen Ankunft Sie uns einige Tage zuvor angekündigt hatten. Dass Sie so an uns gedacht haben, dafür sind wir Ihnen sehr dankbar, denn wir Schwestern hier stammen alle aus Deutschland und unsere Bibliothek ist nicht gar so gross. Deshalb sind uns solche Bücher doppelt willkommen. Der lb. Gott möge es Ihnen lohnen, und wenn Sie uns noch öf-

ters mit solch schönen Büchern beglücken können, so werden wir uns darüber recht erfreuen.“

Aus der Bücherwelt.

Des Schöpfers heilige Werkleute. Religiöses Belehrungsbuch für katholische Braut- und Eheleute. Herausgegeben von Anton Teufel. 1939. VI und 122 Seiten. Preis: 80 cents. Erschienen bei Herder Book Co., St. Louis.

DAS bekannte Büchlein von Pfarrer Leopold Glöckle, „Brautunterricht“, erscheint hier unter neuem Titel und in vollständiger Neubearbeitung, die den veränderten Verhältnissen und Umständen Rechnung tragen will. In gedrängter Kürze und doch ausführlich genug beantwortet es alle wichtigen Fragen, die das rechte Verstehen und somit das Glück von Ehe und Familie bedingen. Mann und Frau nach ihren gottgegebenen Eigenarten, ihre Rechte und ihre Pflichten, ihre heilige Verantwortung für ein echt christliches Familienleben und damit für die so notwendige Erneuerung von Ehe und Familie, all dies wird einfach und mit warmem, innigem Verstehen behandelt. Das Buch gibt viele praktische Winke für die Erziehung der Kinder und für die Durchdringung des Familienlebens mit echt katholischem Geist. Es zeigt den Eltern, wie sie als „Gottes Werkleute“ Gottes Aufgabe, Seinen Willen und Seinen Dienst vollbringen können und müssen, aus dem Geiste Christi und mit der Kraft unserer heiligen Religion. Geschrieben vor allem für Braut- und Eheleute, dürfte das Buch auch dem Priester beim Brautunterricht praktische Dienste leisten.

GUSTAV VOSS, S.J.

Contributions for the Library

Documents and Manuscripts

M. R. ALOIS EIBNER, Minn.: Scrapbook of newspaper accounts, souvenirs and other printed material on the C. V. Convention at New Ulm, Minn., in Aug., 1940.

Library of German-Americana

N. N., St. Louis: Auszug aus dem Gebetbuch der Frauen-Sodalität d. St. Marien Gemeinde, Cleveland, O., 1914; Becker, P. Wilh., S.J., Regel- u. Gebetbuch f. Marianische Sodalitäten. Buffalo, 1870; Leonard, Rev. Peter W., S.J. Manual of the Happy Death Society. Buffalo, 1922; Müller, Rev. M., C.Ss.R. Familiar Explanation of Christian Doctrine. No. III. N. Y., 1875; Deymann, Clementinus, O.F.M. A Short and Practical May Devotion. 9. ed. N. Y., 1885; Das bittere Leiden unsers Herrn Jesu Christi. Nach den Betrachtungen der gottseligen Anna Katharina Emmerich. Nebst dem Lebensumriss dieser Begnadigten. Nach der 9. europäischen Aufl. Mit Genehmigung des Hh. J. B. Purcell, Erzbischof v. Cincinnati. 6. Aufl. N. Y. u. Cinc., 1870; St. Josephs Monats-Kalender f. Kirche, Schule, Haus. Vols. 1-5. St. Louis, 1893-1897; Weninger's Predigten. 9 vols. Cinc., 1881; Viertel-jährl. Bericht d. Bureau's f. Arbeit-Statistik d. Staates Missouri f. d. mit dem 31. Dez. 1882 zu Ende gehende Jahr. Uebersetzt von Louis Schmidt. Jefferson City, 1883; Becker, Wilh., S.J. Der verlorene Sohn, die Geschichte des Sünders. Freib. i. Br., 1899; Do. do. Die Pflichten der Kinder u. d. christl. Jugend. 2. Aufl. Freib. i. Br., 1898; Rappold. Abendunterhaltungen in Gesprächen eines Landpfarrers. Erste amerikanische